

A Sermon of gods  
*fearefull threatnings*  
foz Idolatrye, mixing of  
religion, retayning of Ido-  
latrous remnaunts, and other  
wickednesse: with a Treatise against

Usurie. Preached in Paules  
Churche the. xv. daye of  
Maye. 1570. being  
Monday in Whit-  
son weeke.

Written and dedicated to the Magi-  
strates and all the Citizens of London:  
with a bryefe table to finde out the  
principall matters contay-  
ned therein: by  
Richarde Porder.

¶ *Seene and allowed according to  
the Queenes Iniunctions.*

EZECHIEL. 3.

Thus the Lorde God hath spoken  
whether you heare or heare not.

*Imprinted by Henry Denham.*

Herbert Cat ~~2741~~

2741.

8

WA. II. 945. The best appears never to have  
seen it himself.

P



Brand H. L. L. 1868  
In y. or. wrapper 5  
Redwood. 1868.

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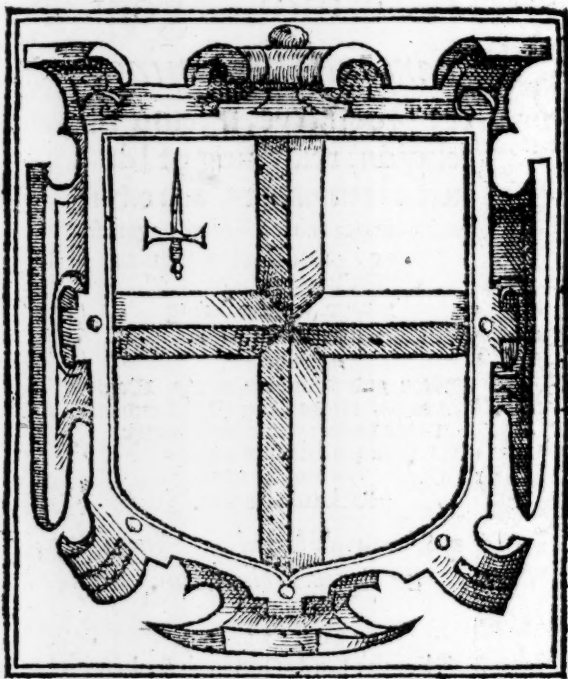
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*A.j.*

ROMANES. 8.

If God be on our side, vvho  
can be against vs?



PSALME. 126.

Except the Lorde keepe the Citie:  
the vvatchman vvaketh but

in vaine.



To the Right Honorable  
*Lorde Mayor, of the*  
Citie of London, and to his  
right worshipfull brethren the Aldermen, with Merchants, and Commoners of the same Citie. Richard Porder Person of Saint Peters on Cornhill in London aforesayd:

wissheth helth and prosperitie, with

the feare of God, and ever-

nall saluation in

Christ.



BEING THOROWLYE perswaded  
(Right Honorable,  
Woorshipfull, and  
dearely beloued in  
our Sauour Christ)  
that other Citizens  
and folk of townes  
and Countries thorow  
rowe this whole

Realme, doe take (as it were) light and instructions at you of this honourable Citie: I haue thought it most meete to direct this my simple worke to you, and you to be defenders thereof against the aduersarie, to the ende that those, who take ensample of you, maye see,

A.3.

that

## The Epistle.

that you doe not allow of those things: which are condemned by this worke, whercof you are willing Patrones.

And I call you willing Patrones of this my worke, bicause that (after I had prepared the same for the Crosse, and preached it to you in the Church, by occasion of raine) I was importunatelye prouoked by many worshipfull Citizens to write and put in print the same Sermon, specially that which I had sayde concerning vsurie. Which earnest requests of theirs hath drawne mee (as it were) to doe that: for which the aduersaries, perhaps will accuse mee both of superfluous folly and rash trauayle, bicause after so many great Clarkes of olde time, and also of late dayes, hath handled this matter of Vsurie at large: I take in hande to write of the same, and make certaine trades subiect, to the definition of forbidden Vsurie: which none of those godlye and great learned men, hath once mentioned in their writings.

But to excuse my selfe from vndiscrete follye, in calling that Vsurie, which so manye godly & learned writers make no mention of in their doings: I say either men in their times, and in their countries, haue not so openly shewed themselues to the worlde, to bee Vsurers, nor defended that vile trade to be honest trafficke, as men past all shame doe at  
this

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this time : and in this our lande. So that I being (as I thinke) further occasioned, haue specially named that : which these men haue but in generalitie condemnd.

And as many of great worship haue required me thus to doe : so were they content, yea, and (that which is more) my Lord Maior willingly to be patrons herof. And my hope is to haue more defending members than aduersaries in this bodye polittike, seeing I haue spoken the truth.

I knowe that many haue exclaymed and doe exclayne against this Citie for Vsurie, and I would there were no cause. But when those exclaymers are themselues also Vsurers, and will not see it, but colour it by selling of time, they may blushe with shame ynough, and eyther first amende themselues, or else cease exclamation. For it is shame for one to rebuke another of that fault, wherein the rebuker himselfe is guiltie.

But I speake not this to quallifie anye vice committed by Citizens, be it Vsurie, or other: For my earnest desire is to haue a redresse of faultes in Citie and Countrie.

And therefore, as you of this Citie, are giuers of light or darkenesse to others through this Realme, so I beseeche you for Gods loue, first to beginne a redresse, and euen with all speede

## The Epistle.

shaine forth light of good conuersation, and honest lawfull trade, whereby others maye followe your good example, and that God may be glorified. Let euery man put to his helping hand, the Magistrate with power, and the inferior with prayer to God. There wanteth but only good will. We haue but a short race here to runne, and how short god onely knoweth, happy is he that runneth a good course to the ende. Let vs be moued while God doth yet call, and beseech vs, least he kepe silence & scourge vs.

And though the wicked, who regarde not God, will giere, cauill, scoffe, slaunder, kick, and will not be moued with any thing to leaue euill: yet I know the godly and wise (for whose sake I haue chiefly done it) wil be content with this my trauayle, and will gladly and thankfully embrace the truth, and endeuor to redresse faultes without delay. To whome God for Christes sake giue strength: and persite his woorke in them, and deliuer our Queene, this our Citie and Realme, from plagues now imminent, and blesse and defende the godlye inhabitants to the glory of his holy Maiestie, and destruction of Satans kingdome.

Amen.



# The Preface to the Reader.



LB EIT,  
good Rea-  
der, that a-  
mongest o-  
ther vices, I  
haue in this  
Sermon(as  
also hereto-  
fore in sun-  
dry other by

mee preached at Paules Crosse) in-  
ueyghed chiefly against Usurie: it was  
not for that I did or doe account Usury  
in it selfe to be the most horriblest vice  
beyonde all other, but bicause the same  
vice in this our time, is so vniuersally  
committed, that not only money men,  
Merchant men, and Citizens, be Usu-  
rers: but also Noblemen, Courtiers,  
Gentlemen, Grassiers, Farmers,  
Plowmen and Artificers, yea, I would  
the

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the Clergie were free.

So that the vice Usurie, amongst the multitude, is accounted no vice, and thought so necessarie: that without it men (generally) cannot live. Therefore I thought good (so specialllye) to reprove the same vice, and to shewe men (if they will see) this their fault.

For though Usurie be but a part (yet a great part) of extortion and oppression, and extortion and oppression, be but fruites of Couetousnesse, and ambition, and all these doe spring out of invidiouse and distrustfulle God, (which distrust is the roote of every wicked act:) yet when such euill fruite shall be so vniuersally eaten, as Usurie now is, euen with greedinesse and delight: it is more than time to shewe the perill thereof, yea, and that with all diligence. And except we shoulde be content willingly to see (as it were) the blinde drowne himselfe in the ditch, and the child

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childe to play with the Serpent, or eate  
sweete Kattes bane to his owne poyso-  
ning and destruction: we cannot omit  
to shewe the generall abuse in trades,  
by Usurie, and so specially to reprove  
it, and tell men the daunger of it,  
namely, that Usurie being a fruite of  
infidelitie: cannot but poyson the re-  
cepuer.

Wherefore, that God forbiddeth U-  
surie, I haue shewed by the Lawe, by  
the Prophets, and by the Gospell. Also  
I haue shewed howe godlye men and  
good Magistrates both Christen and  
Heathen, haue detested the same vice, &  
him that committed it: & what punish-  
ments some people executed vpon such  
offenders. And partly, I haue shewed  
(for I thinke no man can fully declare  
it) what hurt there groweth by vsurie  
to the Church of God, & to the common  
weale. I haue also shewed the abuse of  
trades by that they are generally con-  
tracted

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tracted with blurie in this our time: and answered to some obiections of the aduersaries. And then hauing giuen a taste of honest and lawfull occuppying: I finish that matter.

But before I beginne to speake of blurie, I haue according to my simple knowledge made plaine the text, and gathered thereon such notes, as I thought apt and profitabe for this our time, plainly according to the plaine speaking of my Patrone and example Sophonie without qualifications. For it is not tyme to dallye or sooth men now in their doings: no more than it was in Sophonies time. And in the latter ende of my theame, where it is sayde, that God will roote out and destroye such, as neyther seeke after God nor regarde him: there I take occasion to examine by the doings of men, whether they at this day doe seeke for God and regarde him, or not, for by the fruite

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fruite the tree is knowne.

And so amongst the manyfolde fruites of infidelitie inerplicable : I speake perticularly of felwe, but specially of Usurie, for the reason before alledged. Wherin though such methode be not obserued, as some maye thinke perhaps Art requirerh : yet I haue kept that course therein, which I haue thought most profitable.

And though in respect of mine owne weakenesse, and the subtiltie of the aduersaries, I am not easilye drawne to set out my simple doings to the worlde in print : yet by the earnest procurements of sundry worshipfull men, with the speciall requestes of manye my friendes : I haue bene moued to print the same. And the rather I haue bene moued so to doe, bicause I would hereby eyther stoppe the mouthes of the aduersaries, and of such as haue priuately made childish objections to this doctrine

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trine, not worthy to be answered: or  
else stirre them to make stronger rea-  
sons against it, if they can. And also (if  
they know another truth herein) to set  
out their mindes in writing to the  
world, and not mutter in corners. For  
I woulde willingly be founde a lyer:  
vpon condition that so manye others  
might be proued iust doers. Which I  
am perswaded will not be, with all the  
cunning the aduersaries haue: no,  
thoughe they take the Deuill to helpe  
them.

Furthermore, though I haue not  
kept the very same wordes in writing  
that I vsed in speaking, bicause wordes  
vttered with iessure will not alwayes  
fit so well in writing: yet the matter  
and substance I haue obserued fullye  
and wholly. With some things added in  
the former part, which through want  
of memorie were omitted whē I pre-  
ached: and in the latter part I haue of  
pur,

## To the Reader.

purpose added some thinges touching  
Usurie, which I spoke in my former  
Sermons, to the ende, that my minde  
in this matter of vsurie might the more  
fully appeare to them, that are desirous  
to knowe it. And if my tranasle herein  
shall doe any good : I shall thinke it wel  
bestowed. And the more good it doth, the  
more shall be my comfort. Let God  
haue the glory for euer : and  
so good chrissten rea-  
der farewell.







*Zephaniah*

Sophonias, cap.

L

*Primo.*

**I** Will gather vp all things in the lande (saith the Lord) I will gather vp man and beast, I will gather vp the fowles in the ayre, and the fishe in the waters, and destructions shall be to the wicked; & I will vtrterly roote out the men from of the lande, sayth the Lord, I will stretch out my hande vppon Iuda, and vppon all the indwellers at Ierusalem. Thus will I roote out the remnants of Baall from this place, and the names of the Chemarims, with the Priests, yea, and such as vpon the house toppes doe wor- ship and bowe themselues to the host of hea- uen: which sweare by the Lorde, and by their Malchom also. Which start backe from the Lorde, and neyther seeke after the Lorde, nor regarde him.

The Text. 2.

3

4

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6

*W. 2. 2. 2.*

**W**e reade in the fourth Booke of Kings, & also in the seconde of the Chronicles, that after the death of good Ezechias: wicked Manasses succeeded king of Iuda & Ierusalem; who did euil in the sight of the Lorde, as did the hea- then whom the Lord cast out before the

4. Reg. ca. 21.

2. Paral. ca. 33.

B. f.

childzen

## A Sermon preached

childzen of Israell, for he set vp all the abominations which his father put downe, as hill aultars, Idoll groues, & aultars vnto Baall, as Ahab did, and worshipped y<sup>e</sup> host of heauen. He offered his sonne in fire, brought an Idoll into y<sup>e</sup> Lords temple, and gaue heede to witchcraft and sorcerie, and mainteyned workers with spirites, and fortune tellers. Whereby he made Iuda and the indwellers of Ierusalem to erre, and to doe worse than the Heathen whome the Lorde destroyed before them.

Wherefore the Lorde brought him into the handes of the Assirian Capitaines his enemies, who bounde him in chaines, and led him prisoner to Babilon, where he repented and humbled himselfe before the Lord God. And being restored to his kingdome, he sought a reformation according to the will of God, whome he learned more exactly to knowe, by chaines and prison: than euer he did before by his crowne and scepter.

Afflictions  
profitable to  
Gods chil-  
dren.

## in Paules Church. 2

scepter. And after Manasses death, his sonne Amon was made king in his place, who walked in all the abominations of his father, & did that which was euill in the sight of the Lorde. He neither regarded the commaundement of God, nor the example of his fathers repentance. Wherefore God punished his sinne by sinne, what time his seruantes conspired and slewe him in his owne house.

After whose death (about . 3312. In that wicked fathers  
yeares from the making of the worlde, had good  
and . 558. yeares before the incarnation, children, and  
of Christ, the sonne of Amon, godlye good fathers  
Iosias, at the age of eyght yeares, was wicked chil-  
made king ouer Iuda and Ierusalem. dren, it is sene  
He did that which was right in y sight that goodnes  
of the Lorde, and walked in the wayes is not of na-  
of his father Dauid, & neyther bowed ture, but of  
to the right hande nor to the left. Hee grace.  
spædilye began to seeke the Lorde, and  
in the twelfth yeare of his reygne, he  
beganne to purge Iuda and Ierusa-  
lem

## A Sermon preached

Godly Princes doe helpe  
their neigh-  
bours to re-  
forme abuses  
in religion.

2. Paral. 34.

3. Reg. 13. 2

Jeremie. 1.

4. Re. 22. 23.

2. Paral. 34.

Tyrannie and  
negligence,  
darkners of  
truth.

Jerusalem from Idolatrie, and so reformed religion, not only in Juda and Jerusalem, but also amongst his neyghbours that were left in Israell, when the most part of them were led away captiue by the Assirians, he destroyed the hill altars, Idoll groues, and Images, and burnt the bones of the Idolatrous sacrificers vppon their owne altars, as was prophesied of him aboue 350. yeres before.

In the. xij. yeaere of his reigne the Prophet Ieremie began to prophesie, and the King in the. xviij. yeaere of hys reigne, going about to repaire the temple, the booke of Gods lawe was found, which long time before (through the tyrannie and Idolatrie of Princes, and negligence of the Priestes) lay hid and vnknowne. Now when this good King vnderstode of this booke, and had heard it reade: he rent his clothes through remembrance of his fathers offences and his owne, and sent to aske counsell of the

the

# in Paules Church. 3

the Lord what was to be done concerning that booke. He read this Booke himselfe vnto all the people when hee had gathered them together, and made a couenant with the Lord touching the same to gouerne according to the pre- cise rules thereof.

The godlye  
cease not ice-  
king : till they  
knowe Gods  
will, and when  
they know it :  
they doe not  
neglect to  
doe it.

In the .xx. yere of this Kings reigne, Sophony the Prophet began to speake in the name of the Lord. The beginning of whose prophecie are these wordes, which first I read vnto you.

Sophonic. 1.

The same wordes doe contayne, an exceeding terrible or fearefull threate- ning against the people of Iuda and Ierusalem, for their sinnes, but speci- ally for Idolatrie.

Sophony be-  
ginneeth his  
Prophecie  
with threatnes  
not as others  
doe.

In handling wherof, I meane to vse none other methode : than that which the Prophet hath prouided for me, who first threatneth a rooting out of Idola- ters, and mixers of religion, with the remnauntes of Idolatry. And then A- postates, and those that nether seeke

B. iij.

after

## A Sermon preached

after the Lorde nor regarde him. And  
for these offences it is : that God also  
threatneth to destroy the place, and the  
prouision. And that I maye intreate  
hereof. &c.

*¶ Here the prayer was made.*

The vnrea-  
sonable crea-  
tures shall be  
destroyed for  
mans sinne,  
therfore great  
is Gods an-  
ger agaynst  
sinne.

I vwill gather vp (or make an ende  
of) all things from off the lande,  
sayth the Lorde, I vwill gather  
vp (or make an ende of) men,  
and beasts, fowles & fishes. &c.

**T**hat God doth threaten  
here to destroy, not onely  
men, but also vnreasona-  
ble creatures : wee maye learne  
howe detestable a thing sinne is,  
in the sight of God, and specially  
Idolatrie, for as wee reade,  
though Iosias had now reformed  
many

in Paules Church. 4

many abuses, put downe Idolatrie, and brought in place thereof the true seruice of God: it is sayde, that God was yet angrie for that peoples Idolatrie formerly committed, and still secretly maintayned, notwithstanding the publike reformation. But here two thinges maye seeme straunge at the first beue, thone, why now in the dayes of so good a King, who had reformed religion, banished Idolatrie, and executed the Idolaters to the uttermost of his power: God doth thus threaten more grieuously: than he did in the dayes of Manasses or Amon, those wicked Kings that had set by ydolatrie.

The other, why Sophonie be-  
ginneeth not his Prophecie or  
preaching with doctrine as com-  
B. iiii. monly

Two things  
seeme strange  
here.



A Sermon preached  
monly other Prophetes and tea-  
chers doe : but thundzeth euen at  
the first these horrible thzreates.

God doth  
most iustly  
and wisely  
proceede in his  
iudgements.

Howbeit, by good considerati-  
on of that state and time, we shall  
without difficultie perceyue in  
the one & the other, the iust and  
holpe iudgements of God, most  
wisely & orderly put in execution.

Causes why  
God doth  
thzreaten so  
sharply in this  
good kings  
reigne.

Foz though God had now sent  
these people so good a Prince as  
had banished Idolatrie, execu-  
ted the Idolaters, and erected  
the true worship and seruice of  
God publikely so much as was  
in his power both in his owne  
dominions of Iuda and Jeru-  
salem, & also amongst his neigh-  
bours the Israelites : yet those  
people foz the most part playde  
the hypocrites, and secrete Ido-  
latrers, and kept remnantes of  
reliques



in Paules Church. 5

reliques of Baal, Moloch, or Malchom, and other Idols, they secretly worshipped the hoste of heauen, and gaue heede to Witches and spirites of error as may appeare.

Yea though the Prophet Iemie (by the space of seauen yeres before Sophonie beganne) had preached to them, shewed them their faultes, and preached doctrine for their learning (if they woulde haue learned:) yet they neyther regarded that great good gift of god, namely so good a King, that trulye worshipped God, and defended true religion and iustice: nor yet his holy word and calling, sent them vnder the same king by the Prophete Iemie. And therefore it was, that now God raised vp this prophet Sopho-

Causes why  
Sophony be-  
gan his pro-  
phetic with  
thecates.

## A Sermon preached

Sophonie, as it were sodeinly to thunder oute these threates, for this their great ingratitude and pestilent perseuerance in their Idolatrie, superstition, and other wickednesses, continued in this tyme of so gentle calling, good gouernement, and cleere light.

Hebrues. 2.

For the greater & better giftes and benifites that men doe contemne or neglect, the greater plagues or punishments are deserved and procured by such ingratitude. And certainely amongst all the eternall giftes of God in this lyfe, there is none comparable to this, that GOD vouchsafeth to let men haue his holy and eternall word preached amongst them, and speciallly when hee ioyneth therewith the power of good magistrates. And therefore

Anethozitie  
ioyned wpyth  
truth, a most  
excellent blessing  
in this  
lyfe.

in Paules Church. 6

therefore when such treasure is  
by men neglected or contemned:  
it is no maruell that **GOD** doth  
threaten extreme punishmēt, as  
here he doth by this Sophonie.

And though I contende not  
with those that do thinke Sopho-  
nie did this by aduysse and consul-  
tation with Ieremie : yet I am  
not of their minde, but doe feele  
otherwise of it, euen that **GOD**  
who ministreth perfitte medicine  
according to mens diseases : did  
stirre by this Prophet Sophonie  
to go amongst that people, euen  
vpon iust and most apt occasion,  
as it were sodeinlye, thereby, the  
more to quicken them that were  
in their dead sleepe of Idolatrie  
and iniquitie.

And though it is most true,  
that this was not a pollicie or  
practise

It was not  
by pollicie be-  
twixt Ieremy  
and Sopho-  
nie, that So-  
phonic began  
with threates,  
but Gods iust  
working vpon  
most apt  
occasion.

## A Sermon preached

Jeremy not  
offended with  
Sophony for  
beginning to  
threates.

practise betweene Jeremie and  
Sophonie, but the worke of God:  
yet it is certayne that Jeremie did  
not blame Sophonie for vsing an  
other order than he had done be-  
foze him. But contrarywise did  
well lyke of his doing, knowing  
who had sent him. For they could  
in no wise dissent or iarre, being  
both messengers from God, and  
gouerned by one spirite.

A note for  
Preachers.

And hereof, those that now do  
preach the Gospell haue a good  
rule, namely, that one blame not  
the other, though one vse sharp-  
nesse, and an other vse mildenesse  
in teaching, or that one teache  
that: which another hath not  
taught befoze him, except the  
doctrine be false and agaynst the  
truth, or that they preach placen-  
tia to the stubbozne wicked, and  
threates

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threates and curses to the penitent and broken harted, for there in discretion must be vsed, or else they are blame woorthie.

Discretion in doctrine must be obserued.

Now we maye as I sayde, see by this text and consideration of that state and time, howe God doth proceede with them in mercie and iudgement, and he is still one and the same God.

He first sendeth them his word and true seruice, by the ministry of a good magistrate, and a holy Prophet, he sheweth them their faultes and offreth them pardon, and praieth them to forsake their lewde wayes, and to turne to him, and he wil yet receiue them.

God first calleth men by fayre meanes.

When by these gentle callings & great benefits bestowed vpon them, they will not bee wonne, but continue in their vices, and  
bitterly

## A Sermon preached

Secondly,  
God threath-  
neth, if mē do  
not regarde  
gentle calling.  
Jonas. 3.

Genesis. 6.

utterly thanklesse for those great  
benifytes: then God doth not yet  
sodetnly destroy them. But first  
threathneth that vnlesse they doe  
repent: hee will scourge, as wee  
read also that God sayd by Jonas  
yet forty dayes and Ninieue shall  
be destroyed, and before the floud  
also: yet the dayes of man shall  
be a hundreth and twenty yeres,  
and I will bring a floud vppon  
the earth, &c.

when men re-  
gard not gen-  
tle calling nor  
threates: then  
God puni-  
sheth, and ke-  
peth silence.

If yet neyther by gentle cal-  
ling, nor by threates, they will  
bee reclaymed, then hee ceaseth  
speakyng to them, and pul-  
leth awaye his worde and good  
magistrates, and for their sinnes  
he setteth an hypocrisie to rule o-  
uer them, sendeth enimies in vpon  
them, spoyleth them of their  
ioye, bringeth them into captiui-  
tie,

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tie, and so many wayes scourgeth  
them, that he maketh them know  
by stripes & which they woulde  
neuer know by faire meanes: so  
it came to passe with these people  
of Iuda and Ierusalem. For  
neyther by gentle callinges, nor  
benifites, nor threates, they  
woulde cease from their owne  
wayes, as appeareth that within  
thre or fower monethes after  
the death of this good king Io- 4. Reg. 23. G  
sias, which for their thanklesnesse  
was taken away, Idolatrie and  
superstition was erected again,  
and within lesse than. xxx. yeares  
after this prophecie was fulfil- 4. Reg. 25.  
led, they were led away captiue  
to Babilon, where they continu-  
ed in captiuitie. lxx. yeares.

But though the Lorde rooted  
out from that lande as well the  
people



**Though** God  
punish gene-  
rally : yet hee  
looueth hys  
children euen  
in captiuitie.  
2. Samuel. 7.  
Psalme. 89.  
Psalme. 132.  
Actes. 13.

Psalme. 34.

A Sermon preached  
people as the prouision, in such  
sort as they coulde not enioy it:  
yet the destruction and ruine  
was to the wicked, according to  
this Prophecie. For euen in the  
captiuitie, no doubt God had his  
beloued seruants, as he sayde of  
Dauid. If his children forsake my  
lawes, and vualke not in my co-  
uenant, I vwill visite their sinnes  
vwith scourges, but I vwill not take  
my louing kindnesse vtterly from  
them, nor suffer my truth to faile.  
So that though this people  
were caried captiue, and the pro-  
uision and place destroyed for  
their sinnes, yet euen herein God  
sheweth loue to his seruants, in  
that hee bringeth them home,  
though by stripes, and that hee  
casteth them not away. So that  
though the punishment in this  
lyfe



in Paules Church. 9

lyfe be generall : yet the ruine & destruction is only to the wicked, as Dauid sayth : The godly shall be punished, but the vicked shall be destroyed. Though punishments be generall, the destructio and ruynes is onely to the wicked.

And whereas this good king Iofias, and the Prophete Ieremie, did know that religion should decay, & that god would shortly after rote out the people, & destroy the place and the prouision, yet they ceased not ech in his calling to doe the vttermoſt that laye in them to erect and teach the pure seruice and will of **G O D**, and though they preuayled not, nor had ſuch ſucceſſe as they wiſhed: yet they ceaſed not to the ende they did their duties, and endeuors, & left not **G O D** without his witneſſe both to that people, and to all ages after them, and ſo de-

4. Regum. 22.  
2. Paral. 34.

The godlye  
ſhall not omitt  
their induſtrie in do-  
ing good,  
though they  
looke for ſmal  
profite to in-  
ſue thereof.

C. j. liuered

Ezechiel. 3.

Men may not  
neglect their  
charge.

It perfitte re-  
formation re-  
quired in gods  
laws.

A Sermon preached  
liuered their obone soules , as  
sayth Ezechiel, wherein Magi-  
strates are taught, and Prea-  
chers also, howe they ought to  
Deale in their severall charges,  
and if they minde to please God,  
and haue regarde to discharge  
their duties, and so deliuer their  
obone soules, they will no doubt  
take patterne and follow the ex-  
amples of these.

Wee see also by that hath bene  
sayde, howe fowly they are decey-  
ued, that in reformation of reli-  
gion, think it inough to remooue  
grosse ydolatrie, and superstiti-  
on, and for pollicies sake to re-  
tayne certaine ( as they count  
them) light abuses , which doe  
serue for pleasure, or profite.

For if this good king with all  
his power and industry, together  
with

in Paules Church. 10

with the behement exhortations  
of the Prophete Ieremie, coulde  
not roote out the remnants of I-  
dolatrie : but that within fowze  
monthes after Iofias death, all  
Idolatrie and superstition was  
bp agayne publikely. What con-  
tinuance maye we looke for of  
our halfe reformation ?

Unperfite re-  
formatiō cau-  
seth the aduer-  
sarie to hangs  
in hope.

If Iofias cast downe all Idols  
and monumentes of Idolatrie,  
and executed the Idolatrrers, as  
farre as hee coulde come by the  
the knowledge of them, and yet  
after his death, Idolatrye bp a-  
gayne in so short space : what  
may wee looke for, that want so  
much of that perfection ? Maye,  
that maintain and defend openly  
such things as hee destroyed. I  
would our Ieremie also were not  
to slack in these days. But it is to

If to reforme  
religion all en-  
deuour be not  
ynough : than  
halfe endeuor  
will be much  
short, but neg-  
ligence will be  
much shorter.

C.ij.

be

A Sermon preached  
be feared in þ̄ he is so slack : that  
our misery is the neerer at hand.

Our remnaunts of ydolatrie  
are not sought for to be destroy-  
ed, as Iosias sought for them in  
his time . But rather mayntey-  
ned, against his example : yet let  
vs marke diligentl̄e what God  
sayth by this Prophet Sophonie,  
to them of Iuda and Ierusalem,  
for retayning such remnants se-  
cretly.

I vwill, sayth God, roote out  
from of this lande, man and beast,  
fowle and fish. I vwill stretch out  
my hand vpon Iuda and vpon Ie-  
rusalem, and so vwill I roote out  
from this place all the remnaunts  
of Baal. &c.

It is most like that this people  
was so stubborne l̄e addicted to  
Idolatrie and superstitions, that  
when

in Paules Church. 11

when they sawe the king to ouer-  
throwe the ydols, & to burne their  
monuments : they hid from him  
as many thereof as they coulde,  
with this minde, that though the  
king did what he coulde, yet he  
shoulde neuer roote out all, but  
that they woulde keepe them se-  
cret, and worshipping them secretly.

*Idolatrous  
and rebellious  
stubborne  
mindes.*

But, sayth God, by the Prophete,  
nowv, I vvil. &c. as if God shoulde  
haue sayde. My seruauit Iosias  
hath taken away (as much as li-  
eth in him) Idolatrie and super-  
stition, with such monumentes  
thereof as he was able, euen as  
I willed. My seruauit Ieremie  
also hath not ceased to call you  
from those offences. But you a-  
gainst my will, and agaynst your  
publike magistrate, without re-  
gard of my goodnesse, and voyce

*where men  
will not bee  
well ruled by  
men, and yet  
can hyde their  
sinne : there*

C.iiij. sent

## A Sermon preached

God will take  
the matter in  
hande for hee  
lecth the hart.

God did fetch  
Broomes to  
sweepe, or ra-  
ther fire fla-  
mes fro Ba-  
bilon to con-  
sume awaye  
those things  
that displea-  
sed him when  
his seruaut  
Iosias could  
not refoyme  
them.

sent amongst you, will maintain  
your ydolatries and superstiti-  
ons, and retayne the remnantes  
of them. My seruaut Iosias can  
not see your rebellious heartes,  
and secret practises of Idolatry:  
But I see you thzoughly, and I  
will deale with you accordingly,  
you shall knowe that I am able  
to sweepe away your Idols and  
remnantes of Idolatrye, be they  
neuer so secrete. For I will  
sweepe you cleane from this  
place, yea, and all the prouision of  
beastes, fowles, and fishes will  
I gather vp from you, and you  
from them. Thus will I roote  
out the remnantes of Baall. Doe  
you think then that you can kepe  
any remnantes of Idolatrye by  
you, tohen I shall thus roote out  
you and all these things from off  
this

this lande :

I made beastes, fowles, and fishes to serue your turne, but for this your great and continuall ingratitude : I will gather them vp from you, with all other prouision that I appointed for you in this lande: yea, and I will roote you oute also, least you might say, your Idols preserued you. Let see if Baall or your other Idols be able to fede, helpe, or deliuer you.

If God will  
saue : none can  
destroie. If  
God will des-  
troie no po-  
wer can saue.

You wretched rebels that consider not from whence your help commeth, but ascribe the same to your Idols and Gods of your owne making, and wishe rather to wallow in that erroze, than to come into lyght, you esteeme darkenesse moze than light, error moze than truth, and euill

Followers of  
erroze, wicked  
Idolaters,  
doe call light  
darknesse, &c.

C.iiiij. moze



A Sermon preached  
more than goodnesse.

Properties of  
Idolatriers.

And this is ever proper to Idolatriers and Bellygods, that if they bee bridled of their willes, that they cannot haue their pleasure, and Idols to worship them. Or that they be brought perforce to heare the true seruice of God: then they murmur and swell, & this is their sentence common-lye: it was merie with vs when we knew none of this geare.

Idolatriers are  
grudgers,  
murmurers,  
and speakers  
agaynst the  
truth.

As nowe in these dayes our Papists and irreligious bellials haue the same maner of grudging and saying: it was mery in Englande before this Byble and Englishe seruice came abroad, men liued quietly when they had lesse preaching, when the Masse was vs, we had all things pleasant and plentifull.

But



in Paules Church. 13

But so sayde this people here  
vnder this good king Iosias in Ie-  
remies time, it was merve boyth  
vs when we serued the Queene  
of heauen. &c.

*The Idolat-  
ters in Je-  
remies tyme  
murmured.*

The like sayde the heathen in  
Cyprians time, which is aboute  
1300. yeares past, that the Chri-  
stians by their religion brought  
in all vnquietnesse and miseries,  
and that it was well with them  
when they serued theyr heathen  
Gods, and were not disturbed by  
the Christians, and so layd all the  
cause of their miseries to the  
Christian religion.

*Idolatrous  
hethen in Cy-  
prians tyme  
murmured.*

The childezen of Israell in like  
maner, murmured agaynst Mo-  
ses, saying: it was wel with them  
when they were in Egypt and  
serued Pharao. So thankfull  
they were for their deliuerance.

*Idolatrous  
Israelytes in  
Moses tyme  
murmured.*

But

## A Sermon preached

Cypri. contra  
Demetrianū.

Ieremie. 44.

Idolatrie the  
cause of mi-  
series.

Leuitic. 26.

Deutero. 4.  
Deutero. 17.  
27. and. 28.

But as Cyprian answered the heathen Bellials and Idolaters of his tyme: so Ieremie answered these people vnder Iosias, saying: did not al these mischiefes happen to you, bicause you sinned agaynst the Lord in making such sacrifices to Idols?

And so doth this Prophete Sophonie threaten, that for this same detestable vice of ydolatry, these heauye plagues and miseries shall come vpon them, and their prouision, euē rooting out.

And Moses in Deuteronomiū, sheweth also, that negligence, contempt, and Idolatrie, is the cause of miseries, for that all the curses of God, in that booke, doe follow, ouertake, and roote out such offenders. Whereby is sene plainely, that these Papistes and  
Gathere.

in Paules Church. 14

Gatherenites, or beastly Bellials in this our time: are no better than murmuring Rebels against God and his doctrine, and traytours to their native Countrey, and to those nourling Fathers and Mothers, whom God hath placed in auctoritie, to reforme abuses, and conserue his Church in godly peace.

*Popistes and Bellials most pestilent traytors, for they procure God to plague and destroy our lands. &c.*

*Esay. 49.*

And for this murmuring rebellion and Idolatrous broode, God doth, as I said, by his Prophet, threaten a generall rooting out, both of man and beast.

The Prophete doth expresse name Iuda, and Ierusalem, to be subiect to this plague threatened, which was done by Gods prouidence, least these people might haue thought the prophet had not ment them, for they did know,

*Iuda and Ierusalem expressely threatned.*

## A Sermon preached

**The Jewes**  
trusted that  
place and pa-  
rentage made  
them honest,  
and shoulde  
defende them.  
Psalme. 78.

Genesis. 49.  
Psalme. 89.  
Psalme. 132.

know, that Jerusalem was cal-  
led the holy Citie: and that there  
was the Temple of the Lorde,  
vvhose foundation vvas layde to  
endure as the earth, and that they  
(being of Iuda) could not decay,  
what euer they did, for they had  
in memorie what excellent pro-  
mises both Iuda and Jerusalem  
had of safetie, as of Iuda it is  
sayde. Sceptum non recedet de  
Iuda. &c. The Scepter shall not be  
taken from Iuda till Sylo come.  
And againe, God sayth. I haue  
svvorne by my holinesse, I vwill  
not fayle Dauid, his seede shall  
stand fast for euer. And this might  
be their minds and sayings also,  
we see the reast of the trybes ca-  
ryed captiue, and yet we see Ju-  
da and Jerusalem remaine safe,  
therefore these places cannot de-  
cay

in Paules Church. 15

say whatsoeuer we doe, we may  
doe as we lyst.

But hereby let vs Christian  
men note and beware, that wee  
make not the mercifull promises  
of God, a defence for vs to worke  
iniquitie by : for God aboue all  
thinges will surely scourge that  
offence, bicause naturally Gods  
kindnesse leadeth men to repen-  
taunce, and not giue boldnesse to  
sinne, nor licence to continue in  
sinne.

God will surely  
punishe the  
abusers of his  
clemency.  
Romanes. 2.

As here wee see the Prophet,  
(to frustrate the Jewes of suche  
vaine trust) doth expressely name  
that GOD will stretch oute his  
hande vpon Iuda and Ierusa-  
lem, and roote from those places  
by name both man and beast. &c.

And the Prophete Ieremie al-  
so befoze pulleth them from that  
their

**Ieremie. 7.**

**Looke vpon  
Silo : and se  
that place sa-  
ueth not.**

**1.Reg.3.4.**

**A Sermon preached  
their vaine trust, saying. Trust  
not in lying vvordes: saying, here  
is the temple of the Lorde, here is  
the temple of the Lorde, here is the  
temple of the Lorde. Let your  
deedes bee amended, and ceasse  
from Idolatrie, and so you shall  
enjoy the place, otherwise do not  
think it to be my house, which is  
your theeuish den, oz that I will  
preserue a denne of theeuers, for  
by iustice I muste punish and  
roote out both den and theeuers.  
Loke vpon Silo vvhere my name  
vvas, and vvhat I did thereto for  
the faults of the people there com-  
mitted. &c. but they gaue no eare  
to Ieremy, who by doctrine called  
them, for they perseuered in their  
Idolatrie and vnrighteousnesse,  
the publique reformation not-  
withstanding, and therefore God  
by**

in Paules Church. 16

by this **P**rophete Sophonie doth  
threate by name, both **J**uda and  
**J**erusalem, therefore holinesse of  
place is no prerogative for ini-  
quitie, but both the offenders and  
the place shall bee destroyed, the  
place for the offenders sakes,  
wherto Gregorie agreeth where  
he sayth. Si desit spiritus, non ad-  
iuuat locus. If the spirite of God  
bee absent: the place helpeth no-  
thing, for Lot vvas holy amongst  
the Sodomites, and a sinner in the  
Mountayne.

Holinesse of  
place is no  
prerogative  
for y<sup>e</sup> wicked.

Gregorie in  
Ezech. lib. i.  
Homil. 9.

**A**nd againe, the same Gregorie  
sayth. Si locus saluare potuisset:  
Satan de Cœlo non cecidisset. If  
the place could haue saued: Satan  
should not haue fallen from hea-  
uen, nor our parents frō Paradise.

**A**nd Cyrill doeth shewe that  
neyther holinesse of place doeth  
purifie

Cyrl. in Le-  
uiticus.

**The holpe  
ones : are al-  
wayes in holy  
places. Yea,  
though in pri-  
son or exile.**

**A Sermon preached  
purifie or defende a sinner, nor  
bilenesse of place seclude the loue  
of God from the Saintes. But  
you (sayth he) vvhich follovest  
Christ and doest immitate him. If  
thou abide in Gods vvorde and  
meditate his lavve day and night,  
semper in sanctis es : thou art al-  
vvayes in holy places, neither shalt  
thou at any time depart thereout,  
for holynesse is not to bee sought  
in places, but in life, actes, and pu-  
ritie, vvhich if they bee according  
to the Lorde, and consonant to  
gods commaundements, although  
thou bee not in the house of God,  
yea, though thou bee in the Mar-  
ketté, naye, though thou be in the  
Theatre, thou art alvvayes in holy  
places.**

**Our Saviour Christ tarped  
his fathers calling in Nazareth,  
which**



in Paules Church. 17

which was a place so ignominious amongst the Jewes: that as we read, Nathaniell asked whether any good thing could come out of Nazareth.

Iohn. 1.

Abraham was beloued of God amongst idolatrous Chaldees, Elizeus at p p l o m, Moses, David, & Amos at the shepfoldes, & the Apostles at their fither botes. &c.

Genesis. 12.

3. Regū. 19.

Exodus. 3.

1. Regū. 16.

Amos. 1.

Math. 4.

Which places and examples doe shewe that place maketh not holye an yll doer, nor yet doeth condemne or defile a good man.

Place doth  
not make  
men holy.

Whereby we see also the fonde and doltishe opinion of the Papistes touching the holynesse of Rome, and other places of pilgrimages, as they account Rome caput mundi, and there is the Apostolicall see, the holy see of the holy father, the seate of summus

D. J.

Ponti-

Papistes af-  
firme & place  
ministreth ho-  
linesse, special-  
ly Rome.

A Sermon preached  
Pontifex. &c. The summe of di-  
uinity resteth in his brest because  
of the place, the place hath that  
prerogative, he hath so much of  
the place, for if hee were Bishop  
in any other place, hee shoulde  
want that excellencie, Ergo, place  
ministreth holynesse by their say-  
ing.

Yea, and they haue an vnrea-  
sonable strong reason for it, that  
is, it must needes bee so, because  
Peters and Paulus (but speciall ye  
Peters) being present there, did  
sanctifye the place. Well, if they  
both were there (whereof many  
doubt) I am sure it was to their  
cost. For Eusebius sayeth, they  
suffered death there. And I am  
sure Rome is as much to be pre-  
ferred or counted holye for that  
matter: as Jerusalem is for cru-  
cifying

Euseb. lib. 2.  
Capit. 25.

Dorothei  
Synopsis de  
vitis aposto-  
lorum.

cifying of Christ, if they were not further drowned in Idolatrye and superstition than euer these Iewes were that dwelt in Iuda & Ierusalem, they would come out of their follies with shame, speciallye seeing their neighbours rounde about them, can poynt at their beastlye and palpable follie.

But the whore hath made them so sleepe drunken with hir Aquacomposita & glozy, that they cannot awake, for if they coulde see a whit, they must needes see that Christes presence at Ierusalem was as holys as S. Peters at Rome, and that Ierusalem had more excellent elogies thorothe Scripture than euer Rome had. Nay, Ierusalem was a figure of Gods Church, and

Saint Peter and Paule suffered death at Rome, if they were both there.

Baptists deadlye drunken with & whore of Babilons Aquacomposita.

Ierusalem hath far more excellent elogies, than euer Rome had.

81 A Sermon preached:

Rome being by the learned called Babilon, is a figure of Sathans synagoge, and is in deede the seate of Antichrist. And yet that synagoge or Churche must holde the Papistes bounde in chaynes, and they must count it holy: euen lyke as they count the Crosse holy whereon Christ suffered, bicause an innocent was hanged thereon. And in that, God deferreth to plague Rome, it is a token that hee hath prepared the fulnesse of punishment to bee executed eternally vpon them after death: Thus much for place.

The Crosse  
holy, bicause  
an innocent  
was hanged  
thereon.

Parentage.

These Jewes also trusted in their parentage, as I noted, but as place did not helpe them; no more doth parentage longer than they continue in their fathers steps of faith and honest doings, as

as Saint Paule noteth, and also our Saviour Christ telles the Jewes they were of their fathet the deuill, and that it holpe them, not that they were of Abraham's seede after the fleshe, vnlesse they had the fayth, and thereof the deedes that were in Abraham.

Romanes. 2.  
Iohn. 8.

No more doth it helpe the Pope to brag of Peters see, and that he is his succellor, vnlesse he followed Peters steps, which hee abhorreth.

Waine Pope.

No more doth it helpe these yong Knyghts and vaine frizelled Noddies with bumbasted breeches to bragge of gentilitie, good parents, great houses and worthye Countries, when they themselues haue not a whitte of honest witte in their heades, nor good condicions in their lynes.

Waine boasters & braggers, vaine noddies.

## A Sermon preached

But by these vaine claimes feede  
with pride their owne sonde de-  
uises, and so holde by the noddie,  
and thinke they may worke wyth  
more boldnesse those euils which  
their naughtie nature or lewde  
affection doth moue and insti-  
gate them vnto.

Like to Dionisius sonne that  
when his father blamed him for  
committing adultery with one of  
his Citizens wyues, affirming  
that hee had no such example of  
him, neyther by knowledge nor  
hearesay: answered his father

*A kings sonne  
blamed.*

*A wicked an-  
swere and ruf-  
fianlyke.*

*Fulgosus.*

*lib. 7. ca. 2.*

*Chidzen take  
pride in their  
fathers riches  
and honour.*

in these wordes: Verum est pa-  
ter hoc abs te nunquā audiui. &c.

True it is Father that I neuer  
knew nor heard so much by thee,  
but that came to passe, bicause  
thou hadst not a King to thy fa-  
ther as I haue.

in Paules Church. 20

To whome the fathers replie  
was, Nec tu quidē mi fili. &c. Nei-  
ther thou my sonne except thou  
ceasse from such villanies, shalt  
euer haue King to thy sonne.  
Which came to passe, for shortly  
after when hee came to succede  
his father, such were his wicked  
and vnworthy actes that he was  
driven out of his kingdome.

A sober repli-  
cation by  
Dionisius.

Macrobius reciteth an example  
to this purpose, of Iulia the  
Daughter of Augustus Caesar,  
which Damsell being on a tyme  
admonished of hir pryde and im-  
moderation in apparell, by a  
friende which wished hir to fol-  
low the example of hir father in  
moderation and sobrietie, aun-  
swered, Pater meus obliuiscitur.

Macrobius. li. 2.  
Cap. 5. Satur.

Julia the  
daughter of  
Augustus  
Caesar.

&c. My father forgetteth that hee  
is Emperour of Rome, but I re-

The answer  
of a haire and  
proud minde.

A very fine  
mocke of a  
Gentlewoman.

D.iiii. member



A Sermon preached  
member vvell that I am the Em-  
perours Daughter.

These actes and answeres are  
by all wyse mens iudgementes  
noted for faultes, and thought  
blameworthy even in the chil-  
dren of Kings and Emperours,  
and are noted for reproches to  
them and that rightly.

*Alice and va-  
nities are to be  
blamed in the  
Children of  
Emperours  
and Kings.*

Howe farre then doe these  
Cockescombes and Puppets in  
this our time exceede in fault?

If a Kings sonne be iustly bla-  
med for byce, and that his birth  
and countenance was no excuse  
for his offence: howe shall our  
lewde Ruffians by a bare name  
of a baser estate, thinke them-  
selues laboless, or without re-  
proch? And if it be a great shame  
for a Kinge or an Emperours  
daughter wantonlye and immo-  
derate,

*Uaine roy-  
sters and pup-  
pets of farre  
lower estate  
are in no case  
tollerable in  
their excelle.*



derately to decke hir selfe, or to defend the same by hir estate and birth, with howe much shame may our Puppets in these days: declare their vnconstant mindes & variable delights, not onely in wordes: but also by showinge themselves in sundrie speckled colours, and vaine ostentations, without all womanlye shamefastnesse: and all vnder colour of the name of a Gentlewoman, when many of their coates with their furniture, maye happes be vnpayde for.

These are of farre baser estate than eyther Emperours or yet Erles daughters, many honest men do blushe in beholding such proude perishe puppets, though their flutish frizled foxheades do beare them through the matter with

Unshamefastnes & variable delightes shew'd by immoderation in apparell.

That which is reprov'd in the greater cannot be allow'd in the inferior.

None will so-  
ner boast of  
worship and  
worshipfull  
parentage, than  
they that be of  
an unknowne  
house.

wicked chil-  
dren doe aug-  
ment theyr  
owne shame  
by boasting of  
their good  
parentage.

A Sermon preached  
with Ruffianlike boldnesse, and  
haue nothing to bragge of, but  
place and parentage, nay manye  
of them haue scarcely so much,  
though they will bragge thereof.  
And yet if they were of great pa-  
rentage, that were no excuse of  
immoderation, for we see it re-  
proued in the Emperors daugh-  
ter, and that God regardeth not  
Juda nor yet Ierusalem for pa-  
rentage longer than those people  
continue in his feare & sobrietie,  
for when they thus offende and  
will not be reclaymed he threat-  
neth their plague and will surely  
sende it.

It is not place therefore nor  
parentage y<sup>e</sup> can defend vs, nay,  
there is nothing more shame-  
full for wicked successours and  
posterities, than to bragge of  
godly

in Paules Church. 22

godly predeceffours and progenitours.

Sophonie sheweth it shall not helpe them more to bragge of parentage, than of place, considering that God will stretche out his handes as well to roote oute from Iuda, as from Ierusalem, the people that there dwelt for theyr Idolatrie and wickednes.

God is sayde to stretch out his hande, not that he hath handes, feete or other partes of a visible bodie: but this speech doth expresse to our senses and reason, that as a manne who hath hys sworde or rodde in his hande, in stretching oute the same hande to strike, doeth put strength to his action: so God hauing hys instruments of punishment redy to scourge them for Idolatrie, &

If God should speake spirituall things, we could not understande him.

By the hande of God is here ment, the Instruments, whereby he punisheth.

By stretching out his hande

con-

## A Sermon preached

is ment power  
giuen to those  
instruments.

contempt of his clemencie: will  
put strength to those weapons,  
agaynst Iuda and Ierusalem,  
to roote them oute, therfore by  
this worde hande, in this place is  
ment, the instrumentes whereby  
God plagueth, and by stretching  
it out, is ment power, & strength  
giuen vnto them, and who is a-  
ble to withstand gods power and  
strength:

He that belee-  
ueth God will  
feare him.

He that beleeueth God to bee  
true in his sayings, cannot chuse  
but tremble, when hee heareth  
God to saye. I will extende pu-  
nishment vpo thee in my power  
and strength. Alas mortall cap-  
tyfe what wilt thou doe, if God  
extend his strength in punishing  
thee: to the wicked no doubt hee  
doth extende this strength, and  
for iniquitie it is that God exten-  
deth

in Pauls Church. 23

deth it, and in thys place hee  
threathneth to extende it, specially  
for Idolatrie, and secrete wor-  
shipping of Idolles, and secrete  
retayning of Idolatrous priests  
and reliques of Idolatrie: con-  
trarie to Gods worde, and the  
publique reformation, made by  
the good Magistrate.

Thus, saith God, will I roote  
out the remnantes of Baall from  
this place, thus, euen by exten-  
ding my strength agaynst you,  
and sweeping you quite from  
this place and lande.

This Baall is thought to be the  
Idoll of the Sidonians, as Ierom  
in his Commentaries vpon Osee  
doth note, and the same that Bell  
was amongst the Babilonians,  
which Idoll was by decree of  
Semiramis Queene of Babylon,  
worshipped

Baall the  
Idoll of the  
Sidonians.

## A Sermon preached

Ierom. in Ose.

Virgil in Enci-  
dos lib. 1.

Ahab brought  
Baall into  
Israel.

3. Regum. 16.

All successe of  
vngodly ma-  
rriages.

worshipped for a God, from who  
the kings of the Sidonians tooke  
their beginning, as appeareth in  
auncient Hystories and Poets.

Vergill wyrteth that when Dido  
receyued Aeneas into hir Court,  
she poured wine for him into that  
cuppe, whereof Belus and al that  
came of Bell were wont to drinke.

The first that brought the wor-  
ship of this Idooll amongst gods  
people, was Ahab king of Israel  
(as it is thought) what tyme hee  
marryed Iesabell, daughter to the  
king of Sidon, and so from Isra-  
ell this Idolatrie ouerflowed  
Iuda and Ierusalem. Where  
we may briefly note by the way,  
what good commeth of those ma-  
riages that are made betweene  
the Christians and the Heathen  
or Papistes, or in respect of  
worldly

in Paules Church. 24

worldlye dignitie and agaynst  
Gods laboe, for by such a match  
thys Achab became an Idolat- 3.Regum.11.  
rer, as also Salomon by the like, 4.Re.9.&.10  
which tended to the destruction  
of their houses.

Also wee maye note of what  
weight and vprightnesse they  
iudgementes are: that woulde  
haue vs to agree with Rome and  
Spaine. &c. & to haue Masses a-  
gaine, then say they we shoulde  
be in quietnesse and fastie. But  
let vs know that Except the Lord  
builde the house, their laboure is  
lost that builde it. They that will  
buylde their safetie by commit-  
ting Idolatrie, may looke to sit  
as safely as Achab, or as these  
Idolatrers that God threatneth  
destruction vnto by thys Pro-  
phete.

we ought not  
beare the yoke  
with infidels.

Psalme.127.

Iosua.23.

The lawe of  
God forbid-  
ding true  
worshippers  
to looke on  
straunge gods.

Nowe



## A Sermon preached

**Nowe concerning these rem-  
nants of Baall, they were no  
doubt reteyned secretelye, by  
manye that fauoured the Idoll,  
who also worshipped him in se-  
crete, the publique reformation  
and preaching notwithstanding.  
Like as in these dayes, we haue  
a great sort of those that fauour  
the Romishe Baall, and are secret  
reteyners of his remnantes, as  
Masses, Coapes, Vestmentes,  
Crosles, Images, Latine ser-  
uice, numbring of prayers, Sur-  
plesses, Albes, Stoles, Super-  
altares, and infinite I know not  
what, and not onely these monu-  
ments, but also the Priestes and  
worshippers, and fauourers or  
clockers of Baals religion: are here  
called remnants of Baal, al which  
the Lord saith, he wil thus roote  
out,**

Reliques of the  
Romish Baal  
reteyned.



in Paules Church. 25

out, euen by stretching forth his strength agaynst those that retaine them, which must needes bee to their bitter ruine and destruction, for god is euer one and the same, his iudgements are in all the vvorlde. Psalme. 104. Wee must needes smite vs if our offences concurre with those of Iuda, and Ierusalem, as no doubt they doe, and excede them.

For although we haue publike reformation, and God hath sent vs a Queene that is a nursing mother to Gods people, so that publique auctoritie is ioyned Esay. 49.

with the truth: yet wee are so thankelesse to God for it, and so slacke and negligent in the imbracing of such benifytes, that it cannot be thought we shall long enjoy them.

Our thankles hearts for benifites receyued: do shew that we shall not long enjoy them.

E. j.

Yet

## A Sermon preached

The better  
sort but a rem-  
nant in respect  
of Romishe  
remnants.

Yet I speake now of the better  
sort. But when I consider what  
a remnant of the romishe Baall,  
there is amongst vs, (in respect  
of whome the better sort is but a  
remnant:) alas what is to bee  
looked for?

Chemarims.

Chamar, sig-  
nifieth too  
make hote, al-  
so to make  
black or to  
reſounde.

The Prophete addeth to these  
another sort by name, the Che-  
marims, which God woulde also  
sweepe out. Some thinke these  
Chemarims, were an vnder sort  
of Nouices to the Priestes of  
Baall, and that they made hote  
the censors with fire, whereof it  
is thought they tooke that name  
Chemarim, which commeth of  
the verbe Chamar, to make hote.  
Others think they were so called  
in respect of their hote zeale, and  
others thinke (bicause Chamar  
also signifyeth to make blacke)  
that

that they had their name of the blacknesse of their weede, as our blacke friers or Monkes, for else it is not like that they had it of blacknesse (vnlesse they were Negros, or like the blacke garde through smoke of the fire :) or it might bee bicause Chamar is to resounde, that these were Eccos to the Priestes. But some thinke they tooke that name Chemarim of the Idoll Chamos, that was the Idoll of the Moabites, whose place and Altare this good king Iosias destroyed as we reade, for 4. Regū. 23. in deede these people had many Idols amongst them, not being contented with the true and onely God almightie.

It is knowne that God did consecrate the Tribe of Leuie to himselfe, wherout his high priest  
 E. ij. should

One God,  
one order of  
priestes.  
Exod. 27. 28.  
29. 30. 40.  
Leuit. 1. 8.

Many Gods,  
many orders  
of Priestes,  
with sundrie  
names after  
their Idols.

A Sermon preached  
Should be taken, and beare chiefe  
rule in holy things, which highe  
Priests had alwayes Ministers  
vnder them seruing to the com-  
mon exercise in religion, & what  
things soeuer God appoynted in  
sacrificing and teaching: the same  
he appoynted to bee done by the  
children of Leuie.

But this people not cōtent with  
one God and his ordinaunces:  
would haue many gods, of which  
euery one must haue his seuerall  
seruice, and ministers according-  
lye. And hereof it came that they  
needed, and made for their newe  
Gods, newe Priestes, with new  
names after the names of theyr  
Idols, as Priests of Baall, Che-  
marims. &c. of which, God by his  
Prophet, sayth. I will roote out  
also the names of the Chema-  
rims

in Paules Church. 27

rims together with the priestes.

This peoples heart no doubt  
(as I haue sayde) was altoget-  
her rebellious, for when they  
coulde not (for they durst not o-  
penlye haue their Idolatrous  
seruices, yet secretly they would,  
as it were in dispite of God and  
the king, and contrary to publike  
reformation) worshoppe and re-  
tayne not onely Baall and his re-  
liques: but also Chamos and his  
reliques, yea, Malchom and hys  
reliques, with many other moze:  
as the hostes of heauē, the sunne,  
and Moone, and starres, as Ie-  
remie the Prophete exclaymeth  
at this time saying. O Iuda, looke  
hovre many Cities thou hast and  
so manye Goddes hast thou made  
thee also. &c.

Properties  
of Idolaters  
and Rebels.

Jeremie. 11.

But this styffnecked people  
E.iiij. would

Such as ney-  
ther regarde  
God, nor good  
Magistrates.

A Sermon preached  
would haue it thus, let God and  
his magistrate commaund what  
they would, they woulde doe as  
they listed, they kept secret these  
Priests of Baal, and Chemarims,  
and by them and those reliques  
mayntayned their Idolatries,  
and superstitions.

The romishe  
brood not con-  
tent with one  
order of priest-  
hood, wil haue  
many, as they  
haue many  
Gods.

Euen as at this day amongst  
vs, are maintayned and kept se-  
cret many remnants of Baall, and  
morrow Masse Chemarims of  
the Popes broode, who not con-  
tent wyth one God, farre excee-  
ded in erecting sundry sortes of  
Idolatrie, and of new orders to  
supply the abundaunt superstiti-  
ons by him inuented.

Ephesians. 4.  
1. Corin. 12.

Saint Paule witnesseth that  
our Sauour Christ made some  
Apostles, some Prophetes, some  
Euangelistes, some Shepheardes,  
and

and some teachers: And for this only purpose they were ordeined to serue for the edifying of the body of Christ, that the doctrine of the Gospell might continually be retained, whereby alone the Church is gathered together and conserued.

Those that our sauioꝝ ordeyned: were to further the preaching of the Gospell, and mainteyn one seruice of one God.

But when this one truth, namely, the euerlasting Gospell of Christ was neglected, and place giuen to Idolatrie and superstitions: then new & straunge worshippings deuised, did bring in a necessitie of moe ministers than Christ did ordeyne to guyde and instruct his Church.

And of these erections of newe worshippings, sprong more orders of officers in the Church, namely, Ostiarij, Lectores, Exorciste, Acolithi, Subdiaconi, Diaconi,

The romish orders were to darken the Gospell preached, and to e-



## A Sermon preached

rect straunge  
and sundrie  
worshipings  
of sundrie  
Idols.

Papists haue  
infinit orders:  
to serue infinit  
Idols, excee-  
ding both Je-  
wes, and hea-  
then in Ido-  
latrie.

And euery one  
of these doe  
preferre theyr  
own master a-  
boue chryst, as  
though Chryst  
had not dyed  
for them, but  
Barnarde,  
Benedict,  
Francis, or  
some other of  
their maisters.

coni, & Sacrifici. Wherof though  
some names were in the prima-  
tine Church and did then office  
in Gods seruice, yet nowe they  
were drawen with the newe in-  
uented ones to doe Idols ser-  
uice. Wherevnto if you adde  
Monkes and Monials, Friers,  
Beguts, Maiors, Minors, E-  
remites, chaste Nunnes, and vn-  
chaste Nunnes (that is common  
harlots gathered into an order  
of religion) and moreouer the  
seuerall orders of Monkes,  
Friers, and Channons, as Be-  
nedictes, Bernardines, Fran-  
ciscanes, Dominickes, Augu-  
stines, and such lyke. Wee shall  
perceyue the Pope & his broode  
to haue farre exceeded not onely  
these Jewes in sundrye Idola-  
tries and superstitions, but also  
all



in Paules Church. 29

all other ydolatrous nations of heathen folke.

And in seeing these their abhominable Idolatries, with also their ydlenesse, whozedome, sodometrie, treasons, conspiracies, and other their most horrible villainies, wherein they doe continue by dispensation of their Malchom the Pope: if yet wee wylly mayntayne them, and seeke to p̄serue them, eyther in corners or openly, wee can not escape greater plagues than are threatened to these Jewes, by as much as we retayne more abhominable eninies to GOD and to hys truth than they did: for wee doe not reade in all Iosias reygne which was. 31. yeare, that any of those remnauntes of Baall and Chemarims did cause insurrecti-

If the stowes were vp againe and all ruffianage and villanye practised there, as in times past: yet being compared with the life of these, it would appere puritie & chastity, in respect thereof. &c.

The worse things that men do p̄serue: the worse or greater plague they do deserue.

4. Reg. 2. 2. 23

2. Paral. 34.

on

## A Sermon preached

The Rebellious and trayterous Baalites and Chemarims in Iosias time: not so yll nor so hurtfull as our romishe broode at this tyme.

Rebellion and Popes pardō. Deutero. 13. Perillous to laue oz maintaine such as ought to die.

on in Iuda: but wee haue experience of the Popes Chemarims pestilent practises in this behalfe here in our Realme, and dispensations and pardons graunted by their meanes to Rebels, for the same purpose.

And yet these are saued, and maintayned contrarpe to Gods lawe, for which no doubt God is displeased with England. For by his lawe they ought to die, as also we see by this example of execution done by Iosias, who would not haue spared anye of them Chemarims, if hee coulde haue founde them, but woulde haue serued them as hee serued the reast, and as our Chemarims and Baalites ought to be serued. And if Gods lawe were our rule, I meane, if wee would be ruled thereby:

thereby: it should not thus continue. Alas, what feare of God or zeale in Gods religion haue we?

Gods lawe a  
most righte-  
ous rule to  
followe.

I saye the great Baalites & Chemarims neede not to hyde themselves here amongst vs, for almost no man seeketh for them, or if they once bee talked withall:

Small re-  
dresse sought.

what commeth thereof? is there any redresse of their mindes and Idolatries? maye they not vse their secret seruice at their will? God graunt that as our Prince and Magistrates doe allowe of Iosias doings in this point, nowe in the twelfth yere of his reigne, euen so they maye bouchsafe to put in practise after his example with like seueritie, the like execution of Idolaters and Idolatrous remnants, now in the .xij. yeare of our Princes reigne, re-

The twelfth  
yere of Iosias  
reigne, the .xij.  
yeare of our  
Queenes  
reigne.

mem-

A Sermon preached  
membzing the perpetuall prayse  
that remayneth to and for such  
an acte, as of Iosias it is sayde:

1. Regum. 23. There vvas no Kinge lyke vnto  
him, neither before nor after him,  
that so vvholy turned to GOD  
vvith all his hart, &c.

Surely, there is not this day a  
greater lette of the increase of  
Gods Church, than these Pa-  
pistes & morrow Masse priestes  
are. For, where by preaching a-  
bode in Churches the flocke of  
Christ shoulde be encreased and  
instructed, looke what the Prea-  
cher buildeth by his doctrine,  
these domesticall Papistes doe  
peruert and destroy in most pla-  
ces where they are retayned,  
whereby they dratue after them  
many, and many they make lame  
in religion, that in continuance  
they

Retayning of  
Papistes and  
morrow Masse  
Priestes, a  
great hinde-  
rance of the  
Churches  
encrease.

in Paules Church. 31

they become weaſe, and the Goſpell is lothſome to them, and ſo at length they grow to be ha- ters of the truth. And though this ſentence bee alwayes true and infallible, namely, that God knoweth his, and will preſerue them: yet no man is thereby diſ- charged of his dutie, but eche in his office and charge muſt put to his helping hande to roote oute Idolatrie and errour, oꝛ elſe he ſhall dearely account foꝛ that hee neglected his charge.

2. Timor. 2.

No man may neglect his charge though Gods purpoſe and election is immutable.

For God doth make men his instruments, that men ſhall call men to him, and doth make men miniſters of his iuſtice one to a- nother. And therefore man muſt carefully & diligently loke to his charge, & he diſcharge his dutie toꝝ vttermoſt of his poweꝛ, & let

God worke by men, there- foze men may not neglect Gods worke in their charge

God

A Sermon preached  
God worke the successe.

Men must do  
what they can  
and leaue the  
successe to  
God.

Ezechiel. 3.

If Magistrates doe not what they can to exterminate these things: they know the perill. I leaue them to God. But if they do what they can, and yet cannot preuaile: they shal deliuer their owne soules, and God will finish the worke as he seeth good, like as here, hee sayth, hee will roote out the remnants of Baall, and the names of the Chemarims, with the Priests.

Furthermore, the Lord sayth, that he vvill roote out all such as vvorship and bovv on the house tops to the host of heauen. &c.

Starre wor-  
shippers in  
Iuda.

Hereby we see that such there were in Iuda and Ierusalem that did thus worshop, we reade that this good king Iosias did put downe the holtes of the Sunne,  
that

that the Kinges of Iuda had gi-  
uen to the sonne, which sheweth  
that the Sunne was worship-  
ped, and it is also written that he  
destroyed the altars on the top  
of Ahas parlour, which the kings  
of Iuda had made, & the altars  
that Manasses built in the courts  
of the Lords house, to the host of  
heaven, which thinges were  
built in highe and open places,  
euen in y face of the firmament,  
of lyke, to the ende, that this host  
of Sunne, and Moone, and  
Starres might see their seruice,  
and the higher they could climbe  
to doe their seruices, so much the  
nearer their Gods they thought  
themselves, and therefore their  
seruice the more accepted, they  
vsed the same by night tymes al-  
so, that the starres myght beue  
their

worshippers  
of the host of  
heauen.

4. Reg. 23.

4. Regū. 23.

It may ap-  
peare their  
houses were  
built with flat  
roofoes that  
serued to  
walke vpon,  
and for other  
vses also.

why they of-  
fered in the  
open and high  
places.



A Sermon preached  
their actions the better as they  
thought.

The Planettes and Starres  
are called the host of heauen ey-  
ther for the continuall and order-  
lye course which they haue kept  
from the beginning, and in res-  
pect of their multitude or num-  
ber. Or else for that men did at-  
tribute to them the power of go-  
uernance in earthly thinges, as  
mighty Gods. And this errour  
came first as it is thought from  
amongst those of the East parts,  
and was now receyued amongst  
the Jewes, which caused them  
so to worshop, and to buylde aul-  
tars to them.

The Astrologians of our time  
are not fullpe so blockishe as to  
builde aultars, and to worshippe  
the same hoste of heauen as they  
did :

Sum, Mone,  
and Starres,  
called the host  
of heauen: for  
the multitude  
or for the con-  
tinuall course,  
or for power  
of gouernmēt  
thought to be  
in them.



did: though they strayne a beyne  
out of course, in attributing to  
them the power of gouernment.

Astrologians  
of our time, to  
much enclined  
to erroz this  
way.

I think them not much inferiour  
in that point to these Idolatrers,  
and therefore I counsell them,  
and others, that are to much ad-  
dicted vnto them, and to their  
knowledges, to beware least  
they runne ouer the heade into  
the myze. For I am in feare they  
are already ouer the shoos, and  
bp to the hammes.

We see y<sup>e</sup> our Astrologians wil  
take vpon them to know by a fi-  
gure of our birth time, who hath  
a good fortune, & who contrary:  
also fortunate dayes, and vnfor-  
tunate: also to bring agayne a  
thing that is lost or stollen. How  
long one shall liue, of conspira-  
cies, deathes of noble persona-

Bolde confi-  
dence, predic-  
tions and at-  
tempts of A-  
strologians in  
these dayes.

I. j. ges,

A Sermon preached  
ges, and alterations of king-  
domes and states, howe longe  
Princes shall lyue, and religion  
shall continue, and such others  
I cannot tell howe manye, as  
plentye and scarcenesse, fayre  
weather and foule. &c.

These twirle  
the worlde  
vpon their  
thomme, to  
preuent Gods  
prouidence.

Now if they can doe in deede  
these things which they take vpon  
them (as I am perswaded  
they cannot) their cunning is for  
the rarenesse straunge.

These practi-  
ses esteemed  
of the godly,  
neyther godly  
nor profitable.

But manye godlye and sober  
men, thinke it neyther godly nor  
profitable.

And this is certayne, that  
their calculations and demon-  
strations are vncertayne, what  
knowledge soeuer they haue.

Calculations  
of our Astro-  
logians are  
vncertayne.

If any thing come to passe ac-  
cording to their foretelling, I  
count it but an illusion to nouzell  
them,

in Paules Church. 34

them, and such as seeke after them, in that vayne estimation which they haue of their practise, and power of the Starres and Planets, wherewith they dꝛaw as neere to the Jewes superstition and Idolatrie here exclaymed agaynst, as they can: excepting the external offrings which these Jewes made to them.

If any thing  
chaunce: it is  
an illusion.

But admitte their knowledge were certaine, that they could tell how long a man should liue, and howe fortunate or vnfortunate he were: yet what of this? what are they or any man else the better for it? The nature of man is such, that if hee did knowe his dayes certainly: he would liue in all pleasure till he sawe his ende at hande, if he knewe him fortunate: he woulde be carelesse, and

Mans na-  
ture peruerse.

Knowledge of  
destinies, not  
fit nor profi-  
table.

F.ij. if

A Sermon preached  
if vnfortunate : then desperate :  
for suche are the frutes of mans  
affections commonly by extreme  
motions.

Uncertainty  
spoken for cer-  
taine, is de-  
cept.

Astrologie iu-  
diciall a vaine  
studie, and ir-  
religious.

Psalme. 31.

Iob. 7. 14.

Then forasmuch as this know-  
ledge helpeth not , but rather  
hurteth if it were certaine : what  
doeth it auaille, beeing altogether  
vncertaine : certainly it may be  
counted rightly, a vaine trauaile  
of an irreligious braine.

Dauid was well content , and  
affirmed that hys tyme and for-  
tune were in the hands & know-  
ledge of almighty God , and did  
not desire to knowe his ende by  
any other meanes than by Gods  
worde. All the Godly and sober  
minded haue counted GOD the  
onely knower of our dayes and  
destinies, and haue had alwayes  
this sentence : there is nothing  
more

in Paules Church. 35

more certaine than that we shall die, nor more vncertaine than when we shall die. Whereby we are warned to watche throught out the scriptures: we haue not one example that doth allowe of these vaine searches: but rather reproueth them, and those that sought counsell at them, for though the prediction fall out: yet it is but an illusion, euen as Moses sayth. God vwill proue his people to see if they loue him. &c.

Godly men  
content to be  
ignozaunt of  
their dayes  
and destinies.

Deutero. 13.

In the Prophecie of Mychea, we learne that the kingdome of Christ, hath no communitie with such things.

Mich. 3. 5. 6.

We reade that wicked kinges in Israell and Iuda, did allowe of such fortune tellers, and suche as consulted with Spirites, and that worshipped the host of hea-

3. Regum. 6.

4. Regu. 21.

f. iij. uen,

A Sermon preached  
uen, as Ahab and Manasses. &c.  
for which they were sayd to haue  
done that, which was euill in the  
sight of the Lorde, and for which  
God by this Prophete Sophonie  
here now threatneth, plagues to  
come vpon the people that offen-  
ded therein: and further vppon  
such as sware by the Lorde and  
by theyr Malchom also.

Suche as  
swear by  
God and by  
Malchom.

These which swore by GOD  
and by Malchom, were suche as  
mongest the Jewes, as had not  
utterly reiected the true GOD,  
but woulde seeme to holde hym  
still, for they gloried in the God  
of their fathers, the God of A-  
braham, Isaac and Israell, and in  
their temple and externall sacri-  
fices and seruices. But withall  
they had gotten & ioynded to God:  
new Gods of their owne, which  
were

were Idols of the heathen, and so mixed religion. Agaynst such, Elias and Osee the Prophetes doe exclaime, saying, howe long will you halt on both the sides, if God bee God followe him, or if Baall be God, then follow him.

These coupled God and Idols together, by one worship or seruice.  
3. Reg. 18.  
Oscas, 8. 13.

Saint Paule saith that the temple of God doeth not agree with Images.

2. Cor. 6.

Our sauour Christ sayth, you cannot serue god and Hammon.

Luke. 16.  
Marke. 6.

The Oxe and the Ass maye not be coupled together. A field may not be sowed with mingled seede.

Deutr. 22.

Garmentes of Linsey woollsey are forbidden. All which sayings do plainly set before vs, that God can not abide a double heart, nor mixture in religion. For by Ezechiel he saith to such haulters: go serue your Idolles go, let mee I. iiii. alone.

God cannot abide a double heart nor mixture in religion.  
Ezechiel. 20.  
&. 14.



A Sermon preached  
alone.

Of suche as  
will heare ser-  
mons, and  
communicate  
in one place,  
and will  
heare Masse,  
and kneele to  
Images in an  
other place.

Altars of eue-  
ry religion co-  
pared to the  
Dormouse,  
Crocodile, &  
Camelion.

And let no man think that God  
liketh or alloweth better of their  
service: that in one Countre or  
place will heare sermons and be  
Communicantes: and when they  
come into other Countreys and  
places, will heare Masses, and  
kneele and offer candels thereto,  
or to any other Idoll. These are  
Altars, that can feyne voyces: as  
the Crocodile, and chaunge cou-  
lozs with the Camelion, & like to  
the backe or flitter mouse, that to  
deceyue one weazell, who loued  
to eate birdes flethe, did shewe  
himselfe a mouse without fea-  
thers, and to deceyue an other  
weazell that loueth to eate mise,  
did shewe his winges and denie  
himselfe to be a mouse and affir-  
med that hee was a Birde as is  
fabled.



fabled.

And while these Wilters endeavour to bee of all Religions, to please for aduantage, they are in Goddes sight more detestable than Deuters, who are of no religion, yea, while they endeavour to be more vnlike themselves, than beastes are to birdes, or birdes to beastes: they doe shewe themselves to bee in deede worse than beastes, or birdes, or anye vnreasonable creature: for though the Lorde doe punish beastes. &c. as here is threatned: yet it is not for the offence of the creature, but for the wickednesse of these hypocrites and such vngodly. God will not giue his glorie to any other: God is a iealous God, and will not suffer anye other to haue his honour wyth him, nor aparte from

Wilters worse  
than Deuters  
and worse than  
beute beastes.

Beastes sinne  
not: it is for  
mans sinne  
that God de-  
stroiethe them.

Exodus. 20.

A Sermon preached  
from him.

God will not  
suffer his ho-  
nor to be gi-  
uen to others,  
nor others to  
bee toynd  
with hym.

For as he alone, is altogether  
iust and true, almightie and most  
excellent: so is it right and meete  
that hee alone haue all and euer-  
lasting prayse, & thankesgiuing.  
And no reason nor equitie that a-  
ny should be accounted or named  
comparable to him, neyther that  
his office or Godhead, should bee  
attributed or thought to be in a-  
ny other, but onely in himselfe.

while one god  
is thought a-  
ble to helpe:  
so long one  
God is  
thought suf-  
ficient of men.

While men doe beleue the al-  
mightie to be their god and king,  
& that their whole help commeth  
of him only, they are content with  
that god only, & to him alone they  
will do worshop and seruice. But  
those that do thinke their helpe &  
preseruatiō, or part thereof, to  
come of any other than of God  
only, those doe beleue God to be,  
but

but apart worke of their helth & safetie, & therfore they must haue an other God to make by their help full, whom they account and ioine equal (in their beliefe) with almightie God. In which theyz thoughtes, they drawe so muche trust from the almightie, as they giue to any other, which distrust in God, and trust in the other, is in deede the roote wherof all externall Idolatrie springeth, and wherein the verie worshippings of straunge Gods do consist. For looke in whome a man hath his chiefe trust, to him doth that mā, reuerence and seruice, such as he thinketh shall please most.

Distrust in God, is the roote wherof all Idolatrie springeth.

These sort of Jewes seemed to trust, partly to God, and partly to Malchom, & therefore they wor-  
ship GOD, and Malchom, they

sweare

The Jewes trusted in god and in Malchom, therfore they sweare by God and by Malchom.

A Sermon preached  
I sweare by God and by Malchom,  
and so make Malchom equall  
with God. But God will not suf-  
fer this mixture and Idolatrie,  
he will roote out those that swere  
by hym, and by Malchom also,  
God will not be cowpled.

4. Regū. 23.

Malchom the  
Idoll of the  
Ammonites,  
Moloch,  
Malchom, by  
interpretation  
is their king.

God was  
their king, but  
they woulde

Malchom was the Idoll of the  
Ammonites, and the worde Mal-  
chom is by interpretation, they  
king, the Idoll (as some think) is  
the same which in other places is  
called Moloch, to whom the Pro-  
phet giueth this name Malchom  
the more to reproch them, in that  
they esteemed and called an Idoll  
their king and defender, as if he  
shoulde saye: God almightie is  
king ouer all, and yet your king  
and preseruer most specially: but  
you thinke (and will haue) Mo-  
loch also to be your king, for you  
worship

worship Moloch as God, and so you call him your king, & swear by him euen as by God, and thus you make him equall with God, but God wil not suffer your Idolatrie unpunished.

haue Malchom theyr king also.

It may be that the prophet named this speciall part of Idolatrie, swearing: bicause their swearing by the Idoll was then so commonly knowne, that if anye would haue denyed and dissembled their Idolatrie, and haue answered the Prophet that they had beene no Idolatrers: theyr obone voyces woulde haue condemned them, for all the multitude could haue bozne witnesse of their swearing by Malchom.

why the prophet nameth swearing specially to bee ydolatric.

Another cause why the Prophet threatneth such swearing by name, may be: for that otherwyle

To swear by Malchom then, was as common as swearing by the Masse is now.

An other oc-  
casion why  
Sophomy na-  
meth this part  
of Idolatrie,  
namely swea-  
ring.

Esay. 19.  
45. 65.

To sweare a  
truth by God,  
when neede  
requyrezeth:  
that is a high  
honor to God.

To sweare by  
any other than  
God is to  
comunit Ido-  
latry.

A Sermon preached  
wyse those blynde wretches  
woul d haue thought themselues  
small oz none offenders, so long  
as they vttterly reiected not the  
true God, though with him they  
worshipped others, oz thoughe  
they swoze by their Malchō also.

And here wee are to note and  
well to consider, that to sweare in  
in the name & truth of god, in ca-  
ses of neede, as to preferre right,  
and truth, and godly quietnesse,  
is a high honor to God, and a  
chiefe part of his worship and  
seruice. Which we cannot doe in  
the name oz truth of any other,  
without sacrilege and Idolatry  
committed.

Allmighty God vouchsafeth to  
let vs serue our turnes in truth  
ioyned with necessitie, by the vse  
of his sacred name, and so doth  
com=

commaund vs to sweare by hyg name, and when it is alledged in witnesse wherby iustice taketh place to extol right and suppress wrong: then no doubt God is highlye honoured by that othe, and such swearing is a chiefe part of Gods worshop, and those that refuse so to sweare, doe refuse to honoz God.

Exod. 3.  
Deut. 6. & 10.  
Iosua. 23.

Iust swearing by God is a chiefe part of Gods honoz & seruice.

Annabaptists refuse to honoz God.

On the other side, whosoever woulde bring to passe the ministration of true iustice, the extolling of vertue, or suppressing of vice, by the credite of any other, whose name they sweare by: they doe (so much as in them is) transference Gods worshippe to that thing whereby they sweare, and so doe commit ydolatrie.

To sweare by any other is to transference Gods worshop to that other.

And forasmuch as this swearing by the Lorde and by Malchom



## A Sermon preached

chom also, is here shewed plain-  
lye to be ydolatrie : howe can the  
Papists denie themselves to be  
ydolattrers, yea, and much woorse  
than these Jewes : It is well  
knowne y<sup>t</sup> not only in swearing,  
but also in praying, in mediatio,  
and in redemption they eyther  
put God quite out of hys place,  
oz else they ioyned with him one  
Malchom oz other. Hee was not  
as they thought able to helpe a-  
lone, noz true ynough alone, noz  
mercifull ynough alone, noz our  
redeemer alone. And therfore in  
euerye one of these thinges they  
ioyned fellow helpers with him,  
and that no small number. They  
thought God to bee ouer weake  
alone, & therfore they would put  
strength to his strength to make  
him strong. Hee was and is be-  
holding

The Papists  
great Ydola-  
trers by mixed  
othes.

Papistes  
thought not  
God suffici-  
ent alone.



in Paules Church. 41

holding to them, as much & more  
than to these Malchomites, and  
for their service let them looke to  
be rewarded, with such payment  
as they were, and that double  
and tryple, yea, centuplum. &c.

Whereas Jesus Christ is our  
one y Mediatour and advocate :  
they haue placed w hym in that  
office : aswell the saints of their  
owne canonising, as also many  
of the holy Saintes mencioned  
in the Scripture. Whereof they  
fayned the blessed Virgin to bee  
such a one that they desired hir to  
be (as it were) a stickler in medi-  
ation betwixt god the father and  
the sonne for them. Where they  
besought hir in these woozdes,  
Roga patrem, & iube natum. &c.  
Pray the father, and commaund  
the sonne, &c.

Mathew. 11.

1. Iohn. 3.

1. Timo. 2.

Esay. 63.

Papistes doe  
couple others  
with Christ  
in mediation,  
& intercession,  
and therefore  
Idolatrers.

G. j. Likewise

## A Sermon preached

Iohn. 1.

2. Corin. 5.

Colloſſians. 1.

Hebr. 1. 9. 10.

Apoliſts ioyne  
with Chriſt :  
other redee-  
mers, & there-  
in committe  
Idolatrie.

Likewiſe in redemption and remiſſion of finnes, where God alone in Chriſt Jeſus hath fully accompliſhed the ſame to our euerlaſting ſtay and comfort, and therefore onely is to haue the prayſe for it : theſe endleſſe Idolaters do ioyne with him in that worke : the merites of deade Saintes, the bloude of Martirs, works of Supererogation, merites of prayers, faſtings, almeſſe deedes, Maſſes, and their owne good works, and others infinite.

Pſalme. 121.

Pſalme. 124.

Eſay. 63.

Ieremie. 29.

Ioell. 2.

Furthermore, where our helpe and ſafetie ſtandeth onely in the Lorde, that made both heauen and earth, & he onely, to be called vpon for helpe in time of neede: theſe Romaniſts teach vs to call vpon ſaintes departed both for  
helpe

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helpe and safetie. Sometime brotherlye forgetting and excluding God, as when they say, O Lady Queene of heauen helpe mee, speede me, and saue me, and sometime ioyning them felowes with God, as where they saye, God and our Ladie, God and S. Peter, God and S. Frauncis, God and S. Anthonie, God and S. Loye, saue, speede, or helpe this or that.

Papistes call for helpe and safetie of others than of God, and oftentimes ioyne others wyth God by inuocation, and thereby comit ydolatrie.

And as in these rehearsed, so doe they commit ydolatrie in this part of Gods worshop, namely swearing, eyther by pulling it wholly from God, as when excluding God, they swear by the Masse, the Mattins, our Lady, Saint Iohn. &c. Or else by ioyning companions with God, as when they swear by God and

G. ij. by

Papists swore by Masses. &c. and exclude God.

## A Sermon preached

**Papists sweare  
by God and  
by their many  
Malchoms,  
and so couple  
thē with god.**

by the Masse, by God and by the  
Mattens, God and our Lady,  
God and Saint Iohn, by God  
and by the Worlde, and by God  
and the Deuill. &c.

**Papistes rob  
God of that  
honor, which  
they giue  
to their Mal-  
choms.**

Thus in euerye part of Gods  
seruice, they haue made their  
Mammets, Malchoms, and  
toyces equall with God, by trans-  
ferring and attributing that glo-  
rie and prayse that belongeth on-  
ly to God, in, & for these things:  
to those whome they haue made  
fellowes and checkmates wpyth  
God.

**Papistes Re-  
liques remaine  
yet.**

And the continuance of these  
abominations and filthie mix-  
tures, doth not cease to this day,  
though by writing, preaching,  
and exhortations, the same haue  
bene often reprehended.

God be thanked that many are  
reclaymed,

reclaymed, and God send the rest  
knowledge and feeling. But cer-  
tainly, these remnantes sticke so  
fast in a number, that it is to bee  
feared and looked for, that God by  
punishing according to this pro-  
phesy (or more extreemely) must  
redresse these things, and sweepe  
them out. For they bee worse  
remnants of Idolatry here, than  
Baals remnants, or swearing by  
Malchom, were amongst them  
of Iuda and Ierusalem.

Remnish rem-  
nants worse  
here, than  
Baals rem-  
nants in Ju-  
da and Ieru-  
salem.

A more horrible vice than Ido-  
latrye there is not lightly in the  
sight of God: but flat blasphemy  
doth farre exceede it. And that is  
committed when willingly and  
wittinglye men swear by the  
mightie name of God, in deny-  
ing of truth, or affirming of  
falsohoode. For in so doing, they

Blasphemie  
exceedeth I-  
dolatrye.

## A Sermon preached

Blasphemie  
is committed  
when God is  
called to wit-  
nesse an vn-  
truth.

Iohn. 8.

make God a witnesse to maine-  
tayne and pꝛoppe by a lye. But  
Sathan is the father of false-  
hoode, and the only mainteyner  
of lyes. Therefore whosoever  
thus offendeth: doth (so much as  
in him is) put God in Sathans  
place, and no more thanke to that  
man, than if he had in deede put  
God in that place, and what  
greater dishonoz can man doe to  
God, than to make him most vn-  
like himselfe: not only to spoyle  
him of his truth and godheade:  
but also to make him a Devill.  
Oh most horrible & cursed crime.

A most cursed  
crime.

An endelesse trembling feare,  
maye that person haue that so  
hath endeuoured himselfe.

To sweare by  
God in vaine:  
is more than

The commaundement of god  
is, that wee shall not name him  
in vaine, but simply to name god,  
is

is not to sweare by him, and if  
once to name God in vaine bee  
forbidden, than to sweare by him  
when no nede is, must be a grea-  
ter fault.

Simplie to take  
Gods name  
in vaine.  
Exodus. 20.  
Deutero. 5.

To sweare a truth when nede  
is, by the name of god, is a true  
worship of God, but wittingly  
and willingly to sweare an vn-  
truth by the name of God, is  
most horrible blasphemy against  
the spirite.

To sweare by  
God in truth  
when nede re-  
quireth: is an  
honor to God.

To sweare  
wittingly and  
willingly by  
God in vn-  
truth: that is  
blasphemie.

The horrible estate of these of-  
fenders our sauour Christ hath  
pronounced. ¶ let vs beware of  
these mixtures, which are be-  
ginninges of Idolatrie, for one  
mischiefe bringeth in another,  
with too too speedy increase. Let  
vs watch and looke about vs, for  
seeing that God will punish this  
mixt swearing, as here he threat-

Beware of  
mixtures, the  
beginning of  
Idolatrie &  
blasphemie.



A Sermon preached  
 neth by the Prophet. Wee can-  
 not looke to escape greater pu-  
 nishments, being more guiltie,  
 not only in mixtures of religion,  
 and othes, but also in continuall  
 vsing of Gods sacred name in  
 vaine, yea, and swearing by it  
 without neede, in buying, selling,  
 and talke, both in matters of  
 weyght and trifles, euen for the  
 gayne of a halfe peny, god graunt  
 it be not vntuly vsed also.

God is not  
 onely named  
 in vaine a-  
 mongst vs:  
 but swozne by  
 in vaine, and  
 for trifles.

Malchom is  
 by interpreta-  
 tion their king  
 some therefore  
 thinke & these  
 Jewes swoze  
 by God, and  
 by their king.

Some doe thinke (whome I  
 dislyke not) that these Jewes  
 who swate by the Lorde and by  
 their Malchom also, were such  
 as did esteeme their king equall  
 with God, and therefore they  
 swoze by God and by their king,  
 and bicause Malchom is by inter-  
 pretation their king, it is so like-  
 ly, lyke as in Egypt where they  
 knewe



in Paules Church. 45

knewe not god : they esteemed  
their King most, and therefore  
they sware by the soule of Pha-  
rao. And if it were so : I doubt  
not, that they haue also num-  
bers of cosin germanes in Eng-  
lande at this daye, that to flatter  
for their owne aduantage, will  
not stick to make the King equal  
with (yea, & aboue) god, though  
( if God shoulde sende another  
Prince afterwarde, that were  
contrarie in religion and all o-  
ther dispositions ) those same  
Gnatos and flatterers, woulde  
yet haue him equall with god to.

The same estimation & grea-  
ter, haue the Papistes of their  
king with the triple crowne. For  
be he neuer so vicious and byle a  
theefe, yet whatsoeuer he com-  
maundeth, must be preferred to  
the

In Egypt  
they bled to  
swear by the  
soule of Pha-  
rao their king.

Belials and  
Athistes, and  
Gnatos in  
these dayes,  
do make their  
king equall  
with God,  
but that is  
flatterie onely  
for their own  
aduantage.

A Sermon preached  
the commaundementes of God,  
and whatsoeuer hee speaketh,  
must be esteemed equall with (or  
aboue) the scripture, and where  
the Scripture speaketh affirma-  
tiuely: hee hath authoritie to ex-  
pounde the same negatiuely, and  
contrary, if I shoulde prosecute  
thoroughly y estimation that they  
haue of their king, I should ne-  
uer haue done, let this serue for  
a taste: whereby may be felt that  
they make this their Kinge, not  
only equall with God, but grea-  
ter than God, though not so  
commonlye in swearing by him,  
for they thought him to good, to  
be ioynd with God in that ser-  
uice, his trash they thought wor-  
thy ynough in this part, where-  
by the honour they gaue him, ap-  
peareth to be the greater, though  
subteller

The Papists  
doe not lesse  
esteem of their  
Halchom the  
Pope.

The Pope  
may correct y  
Scriptures.

Papistes  
thought the  
Pope to good  
to be ioynd  
with God in  
this swearing.

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subteller and more hidden.

The Prophete Sophonie proceedeth, and sayth, that God vwill also roote out those, that dravv or turne backe behinde the Lorde, least they should learne to knowve him, and follovv him.

Starters or  
drawers back  
threatned.

Like as in an other place God sayth. If man vvithdravv himself: Psalme.

my soule shall haue no pleasure in him. Whereby wee are taught

what perill it is: to vvithdrawe our selues behinde, to be slacke, and to detract oure comming to God: when by his worde he cal-

Perillous to  
draw back=  
warde.  
Hebre. 6.

leth vs. This vnwilling mind of

ours to follow God, is a token of hard fortune, & vnlikely to haue

Unwilling  
minde a to=  
ken of harde  
successe.

good successe, true it is, that no

man commeth to saluation vnlesse God by his spirit, dravv him. But

iohn. 3. r4. r6

when God calleth and men haue  
begonne

## A Sermon preached

Negligence  
bringeth loth-  
somenesse : and  
lothsomenesse,  
and all these  
bring con-  
tempt.

wee muste  
watch and o-  
mit no good  
occasion, for  
we are weake.

begonne a good waye, and then  
start backe, and desire not fur-  
ther to knowe God nor to followe  
him : it is a shrowde token, and  
speciall ye as I saye, after they  
haue once begon in a good way,  
and then waxe wearie and slug-  
gish, when zeale dyeth in them :  
for so at length the meditation &  
hearing of Gods word groweth  
to be lothsome to them, and after-  
ward many such fall to contemne  
it, we are therefore diligently to  
note this matter, and to stande at  
our watch, & omit none occasion  
that may helpe vs forward in fo-  
llowing of God, knowing howe  
worldly and weake we are of our  
selues, and easie to be drawne  
backward from God, we see and  
haue experience of our selues :  
howe soone we are wearie of ho-  
ly

ly exercises, how small occasions  
in our worldly affayres: do draw  
vs from those exercises, we can-  
not intende to heare or read gods  
worde, if we haue any thing else  
to doe in the worlde, nay, loth to  
be long at it, though it be Sun-  
day, wherein by the lawe we may  
not otherwise worke, yet had we  
rather be occupied in our playing  
and our owne delights, than in  
meditation of Gods will.

And what doth all this argue  
vs to be? but drawers back, and  
not to bee of that companie that  
desire to dwell in the house of the  
Lorde all the dayes of their liues,  
to beholde the fayre beaurie of the  
Lord. &c. Also farre vnlike those  
that haue the fountaynes of all  
their ioy and delight in the church  
of God, or that esteeme the pros-  
peritie

we are soone  
wearie of ho-  
ly exercises.

Exod. 10. 23.

24. 25.

Ezechiel. 10.

Psalme. 23.

Psalme. 26.

Psalme. 27.

Psalme. 87.

## A Sermon preached

Psalme. 137.

Esay. 53.

peritie of the Saintes and religio to be the head of their mirth, nay, rather it sheweth vs to bee such as the Prophete Esay speaketh of, that see no beautie nor fayrenesse in the Lord, nor in his house, that haue no delight in the glory of Sion, and that we make the prosperitie of the Saints and religion, the tayle of our myrth, or rather no part of oure myrth, but grieve and lothsomnesse.

Knowledge of  
Gods will, a  
defence from  
Idolatrie.

To start back  
and to be ignorant,  
is to enter the gate  
of Idolatrie.

Well, forasmuch as the knowledge of God and his will is the meane, to keepe men from Idolatry, and to lead them after god: those that start backe least they should knowe God: are entered the way to Idolatrie and all kind of iniquitie, and therefore Gods iudgements are iust, in rooting them out.

Now

in Paules Church. 48

Now lastly he sayth. That God  
vwill also roote out, those that nei-  
ther seeke God, nor regarde him.  
By which sort, I think the Pro-  
phet meaneth generally the wic-  
ked, that wythout regarde of  
God, or any religion, did wallow  
in all worldly delightes, let God  
and religion sinke or swimme, it  
was all one wyth them, they  
would folloew their baynes and  
trades, they passed not for God,  
and therefore they sought not for  
him, they sought onely to serue  
their turnes for the time.

Such as nei-  
ther seeke for  
God nor re-  
garde him, are  
Athistes and  
wicked world  
lings.

I woulde there were none oc-  
casion to reprooue a fowle num-  
ber of this fault in this our time.  
But if liues and trades of men  
be noted: we shall perceyue the  
like or worse Athisme, or God-  
lesnesse in the multitude: let them  
set

Mens doings  
in these dayes:  
do argue the  
multitude to  
be Athistes.

## A Sermon preached

set what face oz visoz of religiō oz  
ciuility they can: we shal see it to  
be but pollicy & hypocrisie in the.

It were an endlesse worke to  
enter into all the perticularities,  
that woulde proue them such hy-  
pocrites, neither is it my purpose  
noz in my power to touch all.

Wherefore leauing the reast, I  
minde to speake at this time of a  
fewe abuses, but specially of one  
generall vice aboue the reast,  
namely **Usurie**, which is so com-  
monly contracted in mens trades  
at this time, that the practise  
thereof will proue the greatest  
number amongst vs, to be as yll  
as these **Iewes**, that neyther  
seeke for, noz regarde **GOD**, to  
which men this **Prophet** threat-  
neth destruction.

But forasmuch as I haue here-  
tofore

One generall  
vice amongst  
many, namely  
**Usurie**.



in Paules Church. 49

tofoze in two Sermons at the  
Crosse, sayde my minde partlye  
thereth, according to my simple  
knowledge. And also that the  
learned fathers both of olde time  
and in these our dayes, haue both  
spoken and wrytten thereof, in  
much better wise, than I am a-  
ble, and yet the multitude doe  
continue herein, rather increa-  
sing this vice, than ceasing from  
it, yea, and do account it no vice:  
What profite may I looke for to  
come, of this my trauaile? what  
successe? or what redressse maye  
I looke for?

Somewhat  
sayde in two  
former Ser-  
mons of vsury

Learned haue  
wrytten a-  
gainst vsury.

what shall I  
profite?

If I shoulde herein take vpon  
me to say more, than the learned  
haue done: I might bee counted  
arrogant and boide of discretion.

I shall bee  
said to speake  
arrogantly.

If I cannot saye more than  
they haue done: (as in deede I  
cannot

H. J.

cannot

## A Sermon preached

I shall be said  
to speake in  
vayne.

cannot say so much by much) then  
what shal it auaille that I speake  
thereof? seeing those learned,  
cannot perswade these Usurers  
that they be faultie?

I shall be said  
to bee still in  
one song.

And if I shal now say no more,  
than heretofore I my selfe haue  
sayde: I shall be counted lyke to  
the Cuckooe, or Stockdoue, for  
being alwayes in one song.

I shall get  
Iohn Bap-  
tists reward,  
that is, hatred.

If I shall touch the quicke by  
examination: I am like to winne  
hatred of the multitude, whose  
faultes I reprove.

I shall be said  
to speake I  
knowe not  
what.

And if I shall proue subiect the  
trades of this tyme, to the defi-  
nition or corruption of forbidden  
Usurie, then I shall bee counted  
not to vnderstande what is ment  
by the definition, and to haue spo-  
ken I know not what.

As some haue traueyled with  
me,

in Paules Church. 50

me, to make me beleue, that I did not knowe what vsurie was, nor wherein it consisted: but I was Didimus therein, as loth to beleue them, as they were to bee reformed.

Friendes of  
Usurers doe  
accuse them of  
ignorance,  
which reproue  
that vice.

Iohn. 20.

So that all these thinges with the malice of men considered, and specially seeing I shall speake agaynst such contracts as are counted lawfull, and therfore honest: (for so some conclude.)

If I had not an eie to an other matter from all these thinges: I might looke to profit as much by mine industrie: as Sisyphus, qui est versans saxum sudans nitendo neque proficit hylum, who (is sayned) tumbling a stone bp a steepe hill, and continually sweating through that labour: profiteth not the blacke of a beane.

Sisyphus  
trauayle.

Cicero.lib. 1.  
Tusc. quest.

Sayned to be  
his punish-  
ment in hell.

H. ij.

But

## A Sermon preached

But when I consider that in all ages sinne hath beene reprobued, and so already reprobued that in substance more cannot be said agaynst it, and yet that the same is continued: also that this vice of vsury in these daies hath more ouerflowed and corrupted than at any tyme heretofore, and still rather increaseth, than ceaseth: and herewithall remember mine owne charge, being called to this office and place, that I must not cease to reprove and speake agaynst sinne, and speciall ye that most: which I knowe to be most frequented: I am encouraged and partly driuen for discharge of my dutie, to go on, and procede in this matter, though I come muche short of others that haue gone before me, and short of my desire

Contynuall vice, must be contynually spoke against, and that most, which is most practised.

A Preachers charge to reprove sinne.

desire in the redzeffe.

And though the wicked will not regard me : (for they regard not God) yet Gods children will giue eare to the truth & embrace it. For I am sure that the worde of God is neuer without effectual woorking, it falleth euer on the edge, being more sharpe than any tivo edged svvorde, and eyther cutteth to God or from god, (as Saint Paule sayeth :) bona fragrantia sumus Christi deo. &c. VVe are a svvere sauour of Christ vnto God, both in the that are faued, and also in them that perish. To the one part (are vve) a sauer of lyfe vnto lyfe : and vnto the other part a sauour of death vnto death. Therefore I for my part mynde not to leaue God wout his witnessse here, nor his children with-

Oscas. 14. D.

Though the wicked will not regarde : yet the godly will.

Hebrues. 4.

Gods worde falleth not without effect and fruite, it cutteth to or from God.

2. Cor. 2.

Preachers are a svvere sauour of Christ to God.

God is neuer without hys witnessse.

Romanes. 1.

A Sermon preached  
out instructions: but mind to dis-  
charge my soule of this burthen,  
& to leaue these wicked Usurers  
without all excuse befoze God.

The wicked  
without ex-  
cuse.

A Hornets  
nest.

Usurers swift  
and woluishe.

Definition of  
vsury, & what  
an Usurer is.

And though I might with lesse  
daunger touch and shake a Hor-  
nets nest, than deale with them,  
(foz so woluishe and swift they are  
growne, that to them the reast  
are but lambes and fooles) yet  
hauing the truth on my syde, I  
feare them not, but commit the  
successe to God, and thus I say.

To lend corne, wine, oyle, mo-  
ney, oz such like, with couenant  
to receyue the like againe, oz iust  
value thereof, with ouerplus for  
the lone: that ouerplus, I say, is  
forbidden vsurie, and such a len-  
der is an Usurer.

This is proued by manye pla-  
ces in the scriptures aswel in the  
Lawe

in Paules Church. 52

**Lawe and Prophetes, as in the Gospell.**

**In the Lawe it is prooued,**  
where God sayeth by Moyfes:  
thou shalt not hurt thy brother  
by vsurie of Money, nor by vsurie  
of Corne, nor by vsurie of anye  
thing, vvhereby thy brother may  
be hurt: thou shalt not take of  
thy pore brother vauntage, or in-  
crease.

**Prooue of the  
definition in  
the lawe.**

Deutr. 23.

Leuit. 25.

Exod. 22.

**In the Prophetes it is proued**  
where God sayeth by Ezechiel:  
The godly man lendeth nothing  
for vsury, he taketh nothing quer.

Ezech. 18. 22.

**Prooue in the  
Prophets.**

**In the Gospell it is prooued,**  
where our sauour Christ com-  
maundeth to lende freely, or loo-  
king for nothing. Also, thou shalt  
loue thy neyghbour as thy selfe,  
and vvhat you vvoulde that men  
shoulde doe to you, euen so doe

**Prooue in the  
Gospell.**

Luke. 6.

Marke. 12.

Math. 7. 12.

Philos

**Pratt.**

you

A Sermon preached  
you to them.&c.

Usury is in  
more things  
thē in money.

Ouerplus ta-  
ken for lone is  
Usurpe.

By all which places is seene,  
that vsury may be committed as  
well in other things as in mony  
(though some thinke it consist in  
money only) and also, that what-  
soeuer is taken for lone more  
than was lent, that ouerplus is  
vsurie.

If any man doe yet thinke that  
I wrest y scriptures by this col-  
lection, let him vnderstande that  
these learned fathers did so vn-  
derstand them as I doe. For no  
man of good and sounge iudge-  
ment can otherwise collect of  
those places recited.

Hieron co-  
mentarijs in  
Ezecheilem;  
lib. 6.

First Hierome, he saith, Putant  
quidam vsurā esse tantū in pecu-  
nia. Quod præuidens diuina scrip-  
tura, omni rei aufert superabundā-  
tiam, vt plus non recipias quam  
dedisti.



in Paules Church. 53

dedisti. **That is:** Some men think vsurie to bee onelye in money, vvhich thing the holye Scripture foreseeing, doth take avway the ouerplus in all things, so that thou shalt receyue no more than thou didst deliuer.

*Ouerplus in any thing (for lone) is vsury.*

**And the same Father further witnesseth.** Alij pro pecunia foenerata solent munuscula diuersi generis accipere, & non intelligunt vsuram appellari & superabundantiam. &c. **That is:** Others for money lent vpon vsurie, doe vse to take giftes of diuers kindes, and doe not vnderstand that the scriptures call the same vsurye and ouerplus. &c.

*Hieron in Ezechil. li. 6.*

**Then Ambrose, he saith, to the same purpose,** Plerique refugientes precepta legis, cum dederint pecuniam negotiatoribus, non in pecunia

*Ambrose de nabu.*

## A Sermon preached

pecunia vsuras exigūt sed in mercibus, ideo audeant quid lex dicat neque (inquit) vsuras escarum accipies neq; omniū aliarum rerū, igitur esca vsura est, & quicquid sorti accedit, vsura est, & quod velis nomen ei imponas vsura est.

Manye (**sayth** Ambrose) flyng the preceptes of the Lavve, vwhen they haue deliuered their monye vnto Marchant men (or to occupiers) doe not exact vsurie in monye, but in vwares. Therefore let them heare vwhat the lavve sayth, neyther shalt thou take vsurie of meates, nor of anye other thing, therefore meate so taken is vsury: & vwhatsoever is about the principall is vsurye, yea, vwhatsoever name thou giuest vnto it: it is vsurie.

**F**or money  
deliuered to  
Marchant  
men no over-  
plus must be  
take for lone,  
for such over-  
plus is vsury.

**L**ende freely,  
or else your  
borowing and  
lending is tur-  
ned into buy-  
ing & selling.

**Thirde**ly Augustine, he sayeth:

Si

in Paules Church. 54

Si foeneraueris homini, id est tuam August. in  
Psalme. 36.  
pecuniam mutuam dederis, à quo

aliquid plusquam dedisti expectas accipere, non pecuniam solam, sed aliquid plusquam dedisti, siue illud triticum sit, siue vinum, siue oleū, siue quodlibet aliud, si plusquam dedisti expectas accipere, foenerator es, & in hoc improbandus non laudandus. **That is:** If thou lend for aduantage to a man (that is) thou lendest thy money to him of vvhō thou hopest to receiue more than thou didst deliuer, not money only, but any thing more thā thou didst deliuer, vvwhether it be vvheat or vvayne, or oyle, or anye other thinge, if thou expect to receyue more than thou hast deliuered, thou art an Vsurer, & in this not to be prayfed, but to be dispraised.

*He is an  
Usurer that  
taketh ouer-  
plus for any  
thing that he  
lendeth.*

**Thus you see that these three  
lear-**

## A Sermon preached

learned Fathers doe beare mee  
witnesse that I do not wrest the  
Scriptures, whereto might be  
added the iudgement of manye  
more agreeable to these, but it  
needeth not, or booteth not: the  
Scriptures are playne herein,  
that vsurie is committed, not only  
in lending of monie, but also in  
corne, wyne, oyle and wares, if  
any thing be taken ouerplus, for  
or in respect of the lone.

Which being true (as it is pro-  
ued true) this must needes fol-  
low thereof, that when there is  
sold any victuall, wares, or mer-  
chandize for dayes of payment,  
and in respect of the time con-  
tracted and giuen, for the pay-  
ment there be taken anye more,  
that more which is taken in con-  
sideration of the lone: is ouer-  
plus

**The scrip-  
tures are  
playne tou-  
ching vsury.**

**In sale of  
beares for  
tyme, if anye  
greater price  
be exacted for  
the lone: that  
which is co-  
mynauited for  
(more) in re-  
spect of the  
tyme is vsury  
and that seller  
an vsurer.**

in Paules Church. 55

plus and forbidden vsurie, and that seller is an vsurer.

And also when monye is deliuered by exchange betwixt place and place, as from London to Hamborough. &c. to bee payde two, three, or fower monthes after the deliuerie thereof, and in respect of that time contracted and giuen, any greater or more price be taken vpon the Pound, or hundreth Poundes, than the price is at sight by the market, and more than the deliuerer woulde haue taken to haue had payment with all possible speede at sight (as they call it) that ouerplus or greater price taken for þ times forbearance: is vsurie forbidden, and that deliuerer is an vsurer.

For by the order or nature of true

That which is taken for money deliuered by exchange for any time more than for sight: is vsury, and that deliuerer is an vsurer.

## A Sermon preached

The nature  
of simple buy-  
ing and selling.

true and simple buying and selling, whosoever doth simply buy a thing, ought forthwith to paye ready monye for the same, as by the orderly course of the Law is vnderstanded.

Simple ex-  
chaunging be-  
twixt Coun-  
try & Coun-  
try, no tyme  
contracted.

Also when exchaunge is made betwixt Countrie and Countrie thus simply, that a price or quantities and qualities, and a place of payment is agreed vpon, and no time of payment spoken of: than it is vnderstanded that the taker ought to paye (for that which hee hath so taken) euen with all possible speede.

Dayes giuen  
for payment  
of thinges  
solde or ex-  
chaunged:  
is lending of

But if in buying and selling or making exchaunge, any dayes of payment bee contracted for, and graunted to the buyer or taker: than that tyme contracted: is in deede borrowing and lending, not  
of

in Paules Church. 56

of the thing bought and sold, (That which  
graunt) but of that: which the must be re-  
buyer or taker should haue payd receyued.  
by the order of simple buying and  
exchaunging.

For if sale of a thing bee made  
for tyme, or dayes of payment,  
or that money bee deliuered for  
dayes of payment: the proprietie The proprietie  
of the thing solde and deliuered, of a thing  
is immediatly in the buyer or ta- solde or deli-  
ker, and no longer in the seller or uered by ex-  
deliuerer, as also by auncient chaunge: is  
course of the law doth appeare. in the buyer  
or taker.

As for example, one selleth a Example.  
quarter of wheate for. xvj. shil-  
lings, and is content to giue to  
the buyer a moneth, or a yeaeres  
day, for payment thereof.

Now it is plaine the seller can  
not iustly, aske againe this corne  
at the daye: but money hee maye  
aske,

A Sermon preached  
aske, namely. xviij. shillings. There-  
fore he lent not corne, but money,  
for that which a man lendeth, he  
may iustly aske againe, either the  
thing it selfe that is lent, or else  
the like thing of the same name,  
kinde, and equalitie.

That which  
is lent may be  
asked agayne:  
but & which  
is solde or de-  
liuered by ex-  
change, can-  
not be lawfull-  
ly asked againe.

Euen so examine the exchange  
and it shall be founde that when  
tyme of payment is giuen: that  
thing is lent, which the creditor  
maye by the same name and e-  
qualitie demaunde at the day of  
payment, which is reasonable,  
and not absurde in nature.

But if in respect, and by mea-  
nes of this lending and tyme gi-  
uen, the seller or deliuerer do ex-  
act more in the price of that they  
sell or deliuer, than the market is  
for readie money, and more than  
the seller or deliuerer would take



in Paules Church. 57

to haue readie money for it : that more exacted for the loane, is as I sayde, vsury, and forbidden, because it is absurde in nature, and agaynst this rule, lend freely, and it is not the acte of a Godly man, for the godly mā lenderth nothing vpon vsurie, nor taketh any thing ouer.

To exact more in sale of a thing in respect of lone: that more is vsury. Luke. 6. Ezechiel. 18.

And albeit y some writers who haue seuerelye enueyed agaynst this vice, are of this mind, that to take ouerplus of the rich for lone is not vsury : yet I see no warrant in Gods worde to approue that their iudgement & distinctiō. For though the scripture whereon they builde their opinion doth specially forbid it to bee exacted of poore men: yet in no place is it allowed to bee taken of rich men (except they be heathen rich mē.)

Their iudgements not to bee allowed that thinke vsury may be taken of rich men.

Leuit. 25.

I. i.

we

Deutr. 24.

Usury and  
fraude may  
be v<sup>l</sup>ed ney=  
ther by, nor  
towards rich  
nor pooze.

Many thinke  
that they may  
lende to the  
rich for vsury  
and allcadge  
colours of  
honestie.

## A Sermon preached

**We finde that God forbiddeth**  
to defraude an hired seruant that is  
poore. But if any man would col-  
lect hereof: **¶** one might defraude  
a riche seruaunt: hee should col-  
lect amisse, and even so of vsurie.  
for as god doth not allowe fraude  
in any man, nor against any man:  
no more doth he allowe of vsurie  
to be taken of pooze nor of riche,  
(especiall ye in the Kingdome of  
Christ.)

Many in these dayes do thinke  
themselves well discharged (it  
should seeme) in that they can say  
they lend not to pooze men vpon  
vsurie, but to such as are able to  
pay for it. Whereby (say they) we  
line, and they gaine, and we haue  
something to gyue to the pooze  
thereby, which else wee shoulde  
not long haue, for wee shoulde  
spende

spende all.

But if that, last befoze spoken,  
do not fully aunswere these men:  
then I referre them to Saint  
Ambrose in the place befoze re-  
cited, where he condemneth such  
as did lende for vsurie, to occu-  
piers generally without excepti-  
tion. And if neyther (the one an-  
swere noz the other) will satisfie  
these men: it is not like that my  
aunswere shall satisfie them, but  
yet to keepe my promise, I will  
not omit mine aunswere.

Ambrosio de  
nabu.  
Ambrose co-  
demneth such  
as tooke  
vsury of occu-  
piers oz mar-  
chauntes.

I say (and not I onely) that to  
lende for vsurie is forbidden. But  
to lend frely is not forbidden, but  
commaunded: euen as to giue al-  
mes is commaunded, and to ex-  
tort is forbidden.

To lende for  
vsury is for-  
bidden, to lend  
freely com-  
maunded, as  
also to gyue  
almes.

To lende freely, and to giue al-  
mes as we are commaunded, are

I.ij. deedes

A Sermon preached  
deedes of charitie and compassi-  
on: But to lend for vsury, and to  
extort, are contrary and forbid-  
den, and cannot bee committed  
withouth offence, nor made honest  
by any colour.

Usury nor  
extortion can-  
not be made  
honest by any  
colour.

To lend freely  
to the poore  
is charitie.

To lende to  
the rich, no  
charitie.

To lende freely to the needy:  
that is compassion: but to lende  
freely to the rich, is no compassi-  
on, (though not wicked) but to  
lende for vsurie eyther to poore  
or rich is wicked.

And if we shoulde looke onely  
vppon the common wealth, wee  
shoulde finde, that lending to the  
riche for vsurie, is a more pesti-  
lent mischief: than is lending to  
the poore, and then in this sub-  
terfuge of theyres: they doe  
more foolishlye than those that  
seeking to escape Sylla, doe fall  
vppon Charybdis, and shewe  
them.

In respecting  
the common  
wealth, it is  
worse to lend  
for vsury to  
the rich:

in Paules Church. 59

themselves much like those that than to the  
flying the shippe to escape daun- poore.  
ger, do drowne themselves in the  
maine sea. For, first they lende for  
vsurie, which is agaynst the com-  
mon lawes, then they lend to the  
riche man, who hauing the mo-  
ney, doth ingrosse the Markets,  
bringeth heapes of commodities  
into his owne handes, and so ma-  
keth a Monopolion, and dearth  
without neede. The meaner sort  
are thereby prevented of the  
markets, and must gleane after  
the Ingrosser, & take small lea-  
uings or sit still, and so remaine  
meane, or rather become poore:  
the common sort weepe through  
the dearth, for the rich wil be sure  
to make hys common weale to  
beare out his losse, and paye for  
that vsurie, and when many are

Sylla and  
Caribdis.

Kitch men  
hauing money  
doe engrosse  
markets, and  
the more mo-  
ney they haue:  
the more they  
engrosse.

I. iij. beg-

## A Sermon preached

Common  
weale payth  
to the ingrof-  
ser not onely  
gayns : but  
also þ which  
he hath payde  
foz vsury.

Gods mercy  
and kindnesse  
moueth not  
vsurers, but  
a penny losse  
will moue  
them.

beggered fozeuer, one is holpen  
with a halfe penny, which is the  
Usurers charitie. Oh, I would a  
good Oratoz had this matter in  
hande, to paint out this mischiefe  
to some purpose, foz here is mat-  
ter ynough, if a man did respect,  
as I said, but the common welth  
onely. But when wee consider  
the commaundement of god, and  
his compassion towarde men,  
and therewith remember howe  
this Usurer regardeth it, or how  
he is moued with compassion to-  
warde the poore thereby: wee  
shall see him not onely a sleepe,  
but starcke deade and senselesse  
like a blocke touching the one  
and the other. But in his owne de-  
uice and baine, we shall find him  
awake, aliu, stoute, and strong,  
yea so sensible: that if he lose but a

in Paules Church. 60

a penny : and that a hundred my-  
les of : yet hee feeleth that with  
griefe. God sayth, thou shalt not  
oppreſſe thy pooze brother wyth  
Uſurie, mary (ſayth the Uſurer)  
no moze will I, for he gettes no-  
thing of me, neyther for Uſurie,  
nor withoute , for ſeeing it is a  
fault, to take uſurie of the pooze:  
I will lende him nothing.

Uſurers will  
lende nothing  
to the pooze,  
bicauſe they  
will not op-  
preſſe them.

But howe then (I ſay) doth he  
regard this commaundement of  
our Sauour ? Lende freely , or  
lende looking for nothing . Or  
how doth he regard this ſaying ?  
Loue thy neighbour as thy ſelfe.  
Surely to lend vpon Uſurie we  
ſee is forbidden , but not to lende  
at all when we ſee our pooze bro-  
thers neede : may ſeeme to bee a  
greater fault, by the parable of  
the Talents, for he which hid his  
I.iiij. money



## A Sermon preached

They that  
swyll not lend  
at all, being  
able, worse  
men than the  
vsurer.  
Iohn. 3.

Usurers and  
mercilesse doe  
not feele what  
charitie is, nor  
howe they  
shoulde be  
done to by o-  
thers in their  
needes.

money was the worst man. And  
Saint Iohn sayth: If any man  
haue this worldes good, & seeth  
his brother to want, and shutteth  
bp his compassio from him, how  
dwelleth the loue of God in him?  
can that man be sayde to loue his  
neighbour as himselfe? If that  
man himselfe were in neede: hee  
would bee holpen, so well hee lo-  
ueth himselfe, and if hee so loued  
his needie brother: he would e-  
uen so helpe his brother. If hee  
did as he would be done too: hee  
would relieue his poore brother,  
euen as he himselfe would be re-  
lieued in like case, for wee muste  
consider in doing as we woulde  
be done to: what we shoulde de-  
sire (lawfully) if wee our selues  
were in necessitie. And surelye  
whether we be rich or poore, we  
had



had rather (when we borrow) to  
borrow freely: than to pay vsu-  
rie for that we borrowe, though  
some vsurers to cloke their con-  
science will say, that they woulde  
gladly giue. x. or. xij. pounce in  
the hundreth when they neede,  
and thereby they woulde colour  
their faultes in taking vsurie, but  
they bee hypocrites herein, for  
their owne conscience will still  
say, I had rather borrow freely,  
than for vsurie, yea though they  
be riche. And their neede wherof  
they speake, is, when they might  
haue. xx. or. xxx. pound profite by  
loane of a hundreth pounce. In  
deede then they woulde giue ten  
pound in the hundred, rather thā  
go without it: but yet still it is  
true that they would rather bor-  
row freely: yea, & if they were in  
such

Kitcher and  
poore: desire  
when they  
borrow, rather  
to borrow free-  
ly, than to pay  
vsury.

The vsurers  
need: is hy-  
pocritous af-  
fections in de-  
sire of gayne.

## A Sermon preached

such neede as their poore neighbours are: they woulde willingly be holpen by loane, and yet loth to pay any vsury for it.

**Usurers**  
without com=  
passion or re=  
garde of gods  
lawe.

But as these are utterly voyde of compassion, and without regarde, or feeling of their poore neighbours miserie or want: so are they utterly without regarde of God, or good lawes, except onelye for a face, and to lye to serue their turnes.

**If rich and**  
poore doe take  
at vsury: the  
poore shall  
pay the grea=  
ter vsury.

For if they lende to poore and rich vpon vsurie, the poorer man shal pay the dearer price. If they lende not vpon vsurie to the poore, they will lende him nothing at all, and yet they will be still Usurers: for to the rich they will lende for vsurie.

Whereby is seene that the expresse will of God is contemned  
in

in diuers pointes by them. For  
(as I saye) if they lende to the  
pooze, those shall paye dearer  
than the rich. If they be blamed  
or reprooued for that fault, they  
pull lending quite from them, &  
giue that which appertaineth to  
them vnto the riche. Whereby  
those poozer sort are not onelye  
defrauded of that charitie that  
belongeth to them: (though by  
the compassion and good will of  
men, for the pooze cannot cha-  
lenge it) but also further oppres-  
sed by that dearth, which is pur-  
chased throught the greedy ga-  
therings, of those riche that haue  
the same credit and money in oc-  
cupping, which the pooze should  
haue had.

And surelye euen those riche  
men that be takers of credite, are  
not

Gods will ex-  
pressely con-  
tempned by  
by vsurers.

Though rich  
men be bound  
to helpe the  
pooze: yet the  
pooze cannot  
challenge nor  
take it from  
them as of  
right.

The lender  
for vsury, in  
lending to the  
rich: doth  
therby aug-  
ment the mi-  
series of the  
pooze.

The rich ta-  
ker at vsury:  
is woofe

## A Sermon preached

man than the  
lender at vsu-  
rye, or fully  
as yll.

not inferiour to the Usurers in  
wickednesse.

If there were  
no taker at  
vsury, there  
could none de-  
stine at vsury.

We haue a common Proverbe  
in Englishe, if there were no re-  
ceyuer, there would be no theefe,  
and it holdeth surer in vsurie, to  
say, if there were no taker at v-  
surie, there would be no vsurie  
committed.

The riche ta-  
ker at vsuryc  
doth it to en-  
grosse and to  
make a Mo-  
nopolion, and  
dearth in the  
middest of  
plenty by ra-  
king all into  
one hande.

But these takers at vsurie,  
and especially the riche, doe take  
awaye all the credite that apper-  
tayneth to such as neede credite,  
and doe maintayne that cursed  
trade of vsurie, not onelye in ta-  
king, but also in extreeme deliue-  
ring. They make a dearth even  
in the middest of plentie, by their  
Monopolion, and so vndoe, not  
only such from whome they take  
the common credit, but also ma-  
ny other pooze whome through  
dearth

in Paules Church. 63

dearth made by these takers are not able to liue of their labours, with other extreeme hurts passing explication, to the great decay of the common weale.

We reade that the breade of the poore, is the life of the poore, and he that defraudeth him thereof is a murtherer. Let these takers by of poore mens credite consider what they do in this case. Some men haue nothing else to liue on, but by credit, and when he that hath of his owne otherwise to liue, will not onely take awaye this credit simply, but also will buye it away from the needy by vsurie: I cannot thinke him to bee better than a theefe, and a murtherer, and euen as ill as an Usurer, or woozse, if woozse maye be: yea, surely I think rather

Bread of the  
poore, the lyfe  
of the poore.  
Ecclesiasti. 3 4.

Many poorer  
doe lyue onely  
vpon credit.

The rich taker at vsury  
doth not onely  
take thys  
credite from  
hym: but also  
buyeth it from  
hym: a cruell  
acte.

## A Sermon preached

The rich taker at vsury a murtherer, and woorse than the plain vsurer that lendeth but hys owne stock.

The rich taker at vsury: wyll deliuer for vsury at a moze cutting rate.

A spoyler of the common wealth.

Greatest cutting in sale of wares, and other necessities.

ther woorse man than that Usurer who lendeth oute but hys owne stocke at vsurie. For this is a sure rule, the rich man that taketh things at vsurie: will, no doubt deliuer for Usurie at a moze cutting rate. For he wyll gayne even by that hee hath taken at vsurie. So then he maintaineth the Usurer of whom hee taketh: and is himselfe an Usurer in lending, and a most pestilent spoyler of his comon welth. And such men are those that commit vsurie in sale of wares, and in making exchange, yea, the Clothier and Stapler in wooll and cloth, and the Farmer in corne and other victualls, and Landlozds in fines and extreme rayling of rentes (though fynes and rents rayled, be not properly

ly vsuries, but rather extorsions,  
or oppressions, ) so that all these  
spoil the nedy, and so generally  
the common welth. For though  
the playne mony Usurer be iust-  
ly reproched of his vnlawfull  
trade and gaine : yet I thinke in  
iudgement hee maye condemne  
manye of these colourable Usu-  
ters: which cut moze depely vn-  
der a cloke and name of lawfull  
trade. If God condemne him (as  
doubtlesse he doth) that lendeth  
mony for vsurie, and taketh but  
x. ponde, or. xij. ouerplus : let  
no man be so madde, as to think,  
that he shall be allowed of, (but  
much moze condemned) that len-  
deth for vsurie vnder colour of a  
contract in sale : and taketh. xx.  
xxx. or. xl. ponde in the hun-  
dredth. Neyther he that vnder the  
name

The money  
vsurer : y<sup>e</sup>, the  
ware seller  
vsurer worse.



Gala. 6.

God cannot  
be mocked,  
though men  
can deceyue  
men and pre-  
uent lawes,  
which yet god  
wyl punish.

Usury hath  
chaunge of  
apparell, and  
that costly and  
dyuers,

A Sermon preached  
name of exchaunge lendeth for  
vsurie, & taketh. xlv. lb. xx. pound  
in the hundreth.

Bee not deceyued, God is not  
mocked, men maye bleare the  
eyes of men, & pzeuent by fraude  
the penall lawes (wherein yet  
they doe offende) but God can-  
not be deceyued, though this vice  
be cloked and clothed with neuer  
so many honest names & things,  
as sometime in buying and sel-  
ling, sometime in borowing and  
lending, sometime in exchaūging,  
sometime in wooll, in cloth,  
in Canuas, in a bale of Fustian,  
in Silkes and Mercery wares,  
in Spices and Grocery ware, in  
Tapistrie. &c. And sometime  
drowned in wine and oyle, som-  
time packed by with herringes  
and other victuals, many times  
eaten



eaten bp in breade and meate,  
and drunke bp in drinke : to the  
extreme infecting and vtter poy-  
soning of our common welth.

Usury some-  
tyme is dronke  
bp in drinke,  
and eaten in  
meate, to the  
poysoning of  
the recepuer.

Hee that most hurteth, is the  
most vnprofitable member in a  
common wealth, and most noy-  
some to the whole body, and the  
more is taken and deliuered by  
these vsurarie contractes, the  
more hurt is done : and hee that  
most bleth such trade, and ther-  
with hath greatest doings, doth  
most hurt, and so consequentely  
the worst man. Euen as he that  
killeth two men doth worse than  
he that killeth but one man, and  
hee that killeth three men, doth  
yet worse than he that killed two  
men, and so the more the worse.

He that most  
hurteth is the  
worste man,  
the greatest  
doer in these  
vsurary con-  
tracts, doth  
most hurt.

I am not ignozant that these  
Usurers, haue many obiections

He that kyl-  
leth two men,  
doth worse  
than he that  
kylleth but  
one. &c.

R. J.

and

## A Sermon preached

Usurers ob=  
jections vain,  
and their cou=  
lours de=  
ceytfull.

and many colours to paint out  
their trade in a faire shape, and  
to approue it necessary and com=  
modious in a common welth.

Usury turned  
out of his  
cote: is more  
vgly than  
an Ape.

But as their obiectiōs are  
frivolous and bayne, so their J=  
dell being turned out of his faire  
cote: maye be seene to want the  
beautie of a most vgly Ape. And  
their commodities to be most de=  
testable poysons to a common  
wealth.

The commo=  
ditie of Usury  
is poyson.

Usurers doe  
say that their  
trade is not  
forbidden in  
the ten com=  
maundemēts.

Manye of them cannot, naye,  
they will not be perswaded, that  
God forbiddeth it in this order,  
they imagine that GOD ment  
thereby some other thing which  
men cannot vnderstand. For (say  
they) if it had ben of such weight,  
it would haue bene forbidden in  
the lawe of ten Comaundements.

And though this neede no an=  
swere,

in Paules Church. 66

swere, it is so penith and baine,  
that euery childe maye see their  
ignozaunce: yet I will still keepe  
promise with them, and let them  
see their follie if they will, but  
they will not.

An answer.

It is sayd in the last comman-  
dement, Thou shalt not desire a- Deu. 15.  
ny thing that is thy neyghbours:  
no though he be a riche man, and  
thou a pooze man.

If I may not desire ought that  
is my neyghbours contrarpe to  
his will, much lesse maye I take  
it agaynst his will. But the Usu-  
rer spying his neighbors neede,  
doeth watch occasion to make a  
gaine to himself of his neighbors  
need: and so by a most subtile  
stealth windeth from him, hys  
goods or part thereof by Usurie,  
when he getteth his neighbours

Ma may not  
desire anye  
thing that is  
his neighbors

The vsurer  
speth his  
neighbors  
need, & ther-  
of maketh

k.ij.

Will

## A Sermon preached

hys gayne  
most subtilly  
by a constray-  
ned, and not  
by a naturall  
consent.

Deutr. 5.

To desire my  
neighbours  
goodes : is a-  
gaynst Gods  
lawe, but to  
take them, is a  
further fault,  
and to steale  
them by sub-  
tile craft, or  
colour of ho-  
nestye : is  
most yll, ther-  
fore vsurpe  
forbidden in  
the last com-  
maundement.

To name god  
in vayne : is  
breach of the  
law, to sweare  
by him vainly  
is a greater  
fault : but to

Will tyed to an extremity, eyther  
of neede or couetousnesse, and  
not naturally or charitably bent  
to giue that, which the Usurer  
taketh of him. Then conclude :  
to desire my neighbours goods is  
agaynst Gods lawe, and so a fault,  
but vpon that desire to take them  
is a further fault, and yet to take  
them by subtile craft, and vnder a  
colour of willing, contract, and  
honest trade, is more subtyltie  
and greater fault. Wherefore, in  
as much as the lesser is forbiddē,  
the greater is in no wise tollerā-  
ble. As in this commaundemēt,  
thou shalt not name god in vain,  
and if to name God vainely, bee  
breach of the law : much more is  
blasphemie breach thereof. As  
when men would call God to be  
a false witnesse, and yet in that  
com-

commaundement blasphemie is not expressely named. But as is aforesayde, the lesse offence being forbidden: the greater can in no wise be allowed of.

Others object, they haue no trade, but a stocke left them, and if they shoulde not put it out for profite: it would soone be consumed, and other thing they haue not to liue vpon.

To aunswere this obiection, I turne saint Augustine to them, who sayth. The Vsurer dareth speake on this sort. Non habeo aliud vnde viuam, I haue none other thing vverby to liue. So may

the theefe saye (sayth Augustine) being taken in the deede doing, or house robber, beeing founde breaking vp the vvall, or the Baynde buying Maides for the Stevves, &

drawe his name for a false wytnesse is blasphemie, and most heinous, and yet blasphemie not named in the ten commandments.

Usurers object that they haue none other trade.

August. in Psal. 128.

Theeves, house robbers, bandes, wytnesses and forcerers, may excuse their trades as well as vsurers.

## A Sermon preached

also the VVitch and Sorcerer, may say so vnto me in the sale of their malicious inchauntmentes, to the hurt of man and beast. &c.

He that robbeth hauing no neede: deserueth moze punishment, than the theefe that stealeth by meere necessitie.

Example.

Thus we se Augustines minde in answering them, wherevnto this may be added, that he deserueth much greater punishment, who robbeth hauing no neede: than he, that doth it of necessitie. As for example, one man hath a stock, and an other nothing at all: if he that hath no stocke, shoulde steale for his liuing, hee shoulde deserue death by the lawe, but if he that hath the stocke should yet steale: hee were a much worse man. And such are the Usurers: so thankfull they are, that they neuer consider of Gods liberalitie towards them, in leauing to them: y<sup>e</sup> which many a one wanteth,

teth. They remember not howe  
many thousands are left without  
stocke, and yet that they must not  
liue by stelth. For betwixt a theefe  
and an Usurer, I know not any  
great difference, except in name,  
no more than Bernarde did, when  
he sayd: Quid est vsura? venenum  
patrimonij. Quid est vsura legalis?  
latro predicens quid intēdit. That  
is. What thing is Usurie? A poi-  
son of patrimonie. What is such  
vsurie as is permitted by lawe?  
A theefe that befoze hand giueth  
warning what he mindeth to do.

I remember a tale concerning  
a theefe, that was indyted of fe-  
lonie, for robbing by the highe  
wayes syde, and being indyted by  
the name of Latro, was condem-  
ned by y name of Fur, for which  
the theefe quarrelled, and sayde

Many haue  
no stock, and  
yet they may  
not steale.

Barnardes  
difference be-  
twene a theefe  
and an vsurer.

The diffe-  
rence made by  
Skelton be-  
twene Fur  
and Latro.



Latro rob-  
beth by the  
sway side, but  
fur a theefe  
robbing in the  
towne.

Skeltons  
difference may  
be scarcelye  
made betwene  
the theefe and  
the vsurer, for  
the vsurer is  
the worse  
man.

Psalme. 82.

Exod. 22.

Judges called  
Gods in the  
Scripture.

A Sermon preached  
the Iudge had done him wrong.  
And when he would not cease ex-  
clamation : Mayster Skelton  
the Poet, being a maister of wor-  
des, and cunning in Grammer,  
was called to declare the diffe-  
rence betweene fur and latro :  
whose answere was, that he saw  
no great difference betweene fur  
and latro, sauing this, that fur did  
sit on the bench, and latro stode  
at the barre. Now if that Iudge  
were a bziber : than Skeltons  
answere was to be allowed of :  
but if he were an byright Iudge:  
than Skelton did rashely & wic-  
kedy, so to aunswere those : that  
are called Gods, in respect that  
they haue the execution of Gods  
office on earth amongst men.

If suche a distinction as thys  
that maister Skelton made, may  
pleasure



pleasure the Usurers: I wil not  
greatlye strue for it, though in  
deede the Usurer bee rather the  
woorse man. For the theefe doth  
rob and runne away: but the U-  
surer doth rob & tarie by it. The  
theefe robbeth but in parte, and  
perhaps is cut off speedily: the U-  
surer robbeth continually night  
and daye, and ceaseth not till hee  
haue all and more to. The theefe  
is in feare of true men, and of  
lawes: the Usurer maketh true  
men afrayde of imprisonment af-  
ter he hath robbed them, and is  
not in feare of the lawes, for hee  
subtillye pzeuenteth them. The  
theefe lyeth in Newgate for hys  
fault, and the Usurer walketh a-  
bzoode with no small countenance  
of honestie: therefore the U-  
surer the woorse man. Pea the lear-

ned

We can speake  
no more ho-  
nestie of U-  
surers with  
honestie.

Comparison  
of the theefes  
actes, with  
the acts of  
vsurers.

Usurer rob-  
beth continu-  
allye.

True men in  
feare & theues  
will put them  
in prison.

Usurers stu-  
die not to kepe  
good lawes,  
but howe by  
craft to pre-  
uent them.

Little theefe  
in prison.  
Great theefe  
at libertie.

Usurers compared to murderers, choakers and killers of men.

Cato.

Cicero. lib. 2.  
officio. brus.  
lib. 2. cap. 47.

De reb. gest.  
Alphonfi,  
Alphonfus.

Usurpe the  
death of lyfe.

A Sermon preached  
ned wyters both Christian men  
and Heathen, doe compare them  
also with murderers. Saint Am-  
brose sayth, Usuram pettere suffo-  
care est. To take vsury is to choke  
a man.

Cato a Heathen man, being as-  
ked what it was to lende vppon  
Usurie: answered interrogatiue-  
ly: Quid hominē occidere? vvhath  
is it to kill a man? esteeming the  
Usurer to commit no lesse fault  
than homicide.

Alphonfus King of Aragon a  
zealous louer of iustice, conside-  
ring the trappes and subtiltyes  
of Usurers: was woont to saye,  
Fœnus nihil aliud mihi videtur:  
quam funus animæ. That is: V-  
surie seemeth to mee nothing else  
than the death of lyfe. Thus to be  
short, the Usurers are compared  
not

in Paules Church. 70

not onely with theeues: but also  
with murderers, and to many o-  
ther odious thinges for theyr  
crueltie,

Basill sayth: Canes accipientes  
mansuescunt. &c. Dogges in re-

Basil. in  
Psal. 15.

ceyuing things do become gentle,  
but as for Vsurers: the more they  
receyue: the more cruell they be.

Vsurers  
worse than  
Dogges.

And therefore Ambrose for theyr  
rauening, compareth them vnto  
the Sea, and worse, saying: Om-

nes torrentes vadunt in Mare, &  
Mare non adimpletur. That is, all  
riuers or brookes doe fall into the  
Sea, and yet the Sea is not filled.

Vsurers  
worse and  
more ravenous  
than the ra-  
ging Sea.

This Sea is Vsury, vvhich supbeth  
vppe (as a deuouring Gulfe) the  
goodes, landes, and large patrimo-  
nies of manye: and yet this Sea it  
selfe, cannot be filled. Many do vse  
the Sea for their profite, and there-

Vsury a deu-  
ouring gulfe.

by

## A Sermon preached

In vsury is  
shipwreck of  
all that a man  
hath.

well ruled  
common  
weiths haue  
executed bp-  
on vsurers :  
double pu-  
nishments,  
ouer that  
theefes had.  
Licurgus.  
Alex ab Alex  
de dieb<sup>o</sup> geni.  
Lucullus.  
Cato.

by many finde profite : but in this  
sea of Vsurie is shipvracke of all.

Most Nations haue so muche  
abhorred an Usurer, that what  
punishmēt they esteemed a theefe  
woorthie of : they would lay twise  
so much vpon an Usurer.

Licurgus banished out of Sparta  
all Vsurie, and taking of ouer-  
plus for lone.

Lucullus so infringed the liber-  
ties of Usurers, that he purged  
Asia of this wicked trade, which  
was almost drowned therein.

Cato draue them out of Cicilia.

Agésilas Capitaine of the La-  
cedemonians, perswaded Agis,  
(who before him was king of the  
same people,) that the reconning  
bookes of the Usurers, might be  
burnt. Which beeing graunted :  
the sayde Agésilas to declare his  
hatred

hatred agaynst the vice and Usurers, entred their houses, sette out theyr bookes, and heaping them together in the Markette place: set them on fire befoze the Usurers faces, who departing in heauie cheare: were derided of y same Agefilaus: who laughing at their sorrow, sayde: that he neuer sawe puriorem ignem, a moze purer fire.

Usurers bookes burnt vnder Agis king of Lacedemonia by Agefilaus, who was king afterwards.

Agefilaus laughed the vsurers to scoone in their heauynesse.

Claudius, and after him Vespasian, and after him Alexander Seuerus, made sharpe and bitter lawes agaynst Usurers, which were put in execution accordingly.

Claudius. Vespasian. Alexander Seuerus.

And besides these punishments executed by heathen men, (who had good experience in common weales, what was comodious, and what hurtfull:) we are to re-  
garde

" A Sermon preached

**Punishments  
of vsurers in  
the primatiue  
Church.**

**Usurers not  
buried amongst  
christen men.**

garde with great heede that the  
primatiue Church did banishe, &  
excommunicate Usurers fro the  
publike seruice in the Church :  
and also from perticipation of sa-  
craments, and after death, their  
bodies were cast out and not suf-  
fered to be layde with the deade  
bodies of such as were esteemed  
Christen men.

Wherby appeareth playne that  
Usurers and their practises,  
were esteemed by the primatiue  
Church, worse than theeves and  
theft, and as ill as murtherers  
and murther.

And in deede it is no maruell,  
for besydes the extreeme mis-  
chiefes that they bring vpon the  
common wealth, (as before is  
partly shewed) their vsurie is the  
extreme pulling in sunder of the  
vnitie

**Usury the ex-  
treme pulling  
in sunder of**

vnitie of the Church. Chrysostome calleth it grauissimum ecclesiae morbum, the most pestilent disease of the Church: for howe can there be an vnitie and loue amongst men, when one cutteth anothers throte by this wicked trade?

vnitie in the Church.

There is no loue where one cutteth & scrapeth from another.

If a man will take vsurie for lone, he is boyde of all true loue and compassion, and by his acte procureth hatred to hymselfe: that as he loueth no man, so hee maketh that no man loueth him: but the one against the other, beareth a warrelike and spoyling mind, though it lie subtilly hiddē, & be not in open wrath & anger, yet is it in desire to scrape one from another. And in this ywarlike hate consisteth, that y one, so he may haue, though to the losse and

Hee that wyll take vsury is boyde of compassion.

Vsurie worketh hate, and subtilly hiddē,



## A Sermon preached

1. Timo. 3.  
**U**surp a fruit  
 and seede of  
 selfeloue, and  
 a choker of  
 chrissten loue,  
 also a disoluti-  
 on of chrissten  
 loue and vni-  
 tye in the  
 Church.

2. Timo. 3.  
 Jude.

**N**o chrissten  
 loue (almost)  
 now: ther-  
 fore vsurp  
 playde hys  
 part.

**U**surp see-  
 deth & pop-  
 soneth styl.

**W**ant of chri-  
 sten loue: a  
 prooffe of in-  
 fidelitie and  
 vsurp. &c.

and hurt of the other: he is plea-  
 sed, and glad, wherby selfe loue  
 (but no Chxissten loue) is main-  
 tained, and therefore the vnitie  
 of the Church torne a sunder  
 hereby. For Chxissten loue is the  
 persfite bonde and knitting togi-  
 ther of the Church, which vsurp  
 desolueh, and placeth selfeloue  
 and common hatred.

**S**urely, if this poynt be noted,  
 and this our time examined by  
 this rule of Chxissten loue, euen  
 by the vnitie of the Church, wee  
 shall finde that Usurie hath now  
 playde this hir part at full, and  
 doth still poison moze grievously  
 than at any time heretofore. The  
 want of this vnitie in the church,  
 namely, of Chxissten loue in the  
 multitude, will make men, if they  
 consider their trades, to confesse  
 them-



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themselves blurers, yea, and infidels, and boyde of no fault.

For what man is he, from the Prince to the prisoner, that of loue or compassion will sell any thing for dayes of payment, so good cheape as he would sell the same to haue ready money for it?

No man will  
sell for tyme  
so good cheape  
as for money.

Nay, what man will sell for ready money (except the needie) if hee may rayse a more gayne to himselfe by selling for time? or

No man will  
sell for money  
except the needie:  
when. &c.

what is he that will deliuer his money or other things by way of exchange for a moneth, two or three, so good cheap: as he would to haue payment for the same,

No man will  
exchange for  
tyme so good  
cheape as for  
money.

withall possible speede at sight? nay, what is he y wil deliuer his money or other thinges at sight (except the needie) if he can (by lone thereof for a moneth, two

No man (except y needie)  
wil exchange  
for sight vnlesse. &c.

L. j.

or

## A Sermon preached

Argument  
that loue and  
compassion  
are extinct.  
2. Tim. 3. Iude

Some (thou-  
ghe a small  
some) haue  
ceased selling  
of tyme.

Tyme more  
vniuersall tha  
fyre oz water.

Exclamation  
of the multi-  
tude.

oz thzee) make himsele a greater  
gainer and get ouerplus: Sure-  
ly berve fewe. Rara auis in terris.  
Which argueth men generally  
to be voyde of chzistian loue and  
compassion. And yet some there  
be, that haue left off dealing in  
that sale of time: God increase  
the number, for it is a small num-  
ber. Heathen men detested those  
that woulde withholde fyre, oz  
the running streame from the  
needy, oz that would sel the same  
bicause fyre and water are gene-  
rall. But the time is more vni-  
uersall, and therfore the sale ther-  
of more vnnaturall. But now we  
knowe the multitude, who are  
fauentie will cry out and saye, this  
man meaneth to pull downe all  
trade and occupying, why? take  
away the pzoofite that men haue  
by

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by selling and exchaunging of things for time: and take awaye all, for no man can liue without that benefite. Therefore surely this man must needes be Deceyued, and vnderstandeth not rightly of Usury. For to sell wares for dayes, and thereby to aduaunce the price is so generall: that it cannot be Usury, but must nedes be honest trade, for al men occupy it. And for the exchaunge, that is so vncertaine a profite: that there may be disprofite therein. And therefore these thinges cannot be Usurie, for if they shoulde, then al men in maner were Usurers. Tush, this is not possible, why how shoulde men liue? And so they gather infinite absurdities (as they thinke) to follow of this doctrine. &c.

Pull awaye abuse and then the Deuill is dead.

The vnruely, desperate, and infidels: think men cannot lyue, except they do euill to get their liuing therby.

L. ij. Hobbs

## A Sermon preached

Howbeit, I saye that I am so farre off, from condemning or hindering of all trade and occupying: that without trades (as borrowing and lending, buying and selling, and exchaunging) I saye neyther the common wealth can stande, nor men liue together one with an other.

But as I doe allowe and like well of borrowing, lending, buying, selling and exchaunging, in their owne nature, and as they are well vsed, and of the gaines that cometh thereby, ye though it be Centum pro cento: So doe I dislike vtterly, for God forbidde that such good trades should be abused: or that anye pennie should be gotten by abuse.

And yet it is to lamentable, y<sup>e</sup> Sathan hath so much preuayled: as

Common  
wealthes can-  
not stande,  
nor men liue  
wyth men:  
without trade

Bying, sel-  
ling, &c. allow-  
ed, yea to gain  
and to make  
of one hun-  
dred two hun-  
dred: so it be  
lawfully done.

Usury and a-  
buse of trades  
forbidden, and  
euery penny  
gotten that  
way swicked.

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as thus to make men count abuse  
to be a right vse, & Usury a law-  
full gaine. As for the vncertain-  
tye, that is alleaged in the gaine,  
had by the exchange: that I wil  
answere anon God willing, and  
proue such a certain gaine therby  
as the same gayne shall be vsury.

Right este-  
med wrong,  
& e contra:  
Sathans  
subtiltie.

Answere  
referred for  
the exchange.

And though there be sufficient-  
lye sayde already to proue, that a  
greater price taken of things sold  
for time, than else woulde haue  
bene made of them, is Usurye:  
Yet take one example more by  
the way, and so an ende for that  
matter.

A man bringeth a horse to the  
Market, and would sell him for  
foue pounde ready money, and so  
much the horse is worth by the  
Market. There is an other man  
would haue the horse, but wan-

An example  
by a horse that  
vsury is com-  
mytted when  
any thing is  
solde deerer  
for tyme than  
for money.

L. iij. ting

## A Sermon preached

ling money to paye for him presently : desireth to haue a monethes day of payment. The owner of the horse is content to giue a moneth for payment : but than he wil haue .ij. shillings more for the horse : the buyer to serue hys nede, will not strue for two shillings, but is content to giue him at the day appoynted five pounce two shillings for the horse. Then I say, that the same two shillings taken for the time : is ouerplus, and vsurie , for it is all one : as if the seller had taken five pounce out of his owne purse, and said to the buyer, here is five pounce take it, and giue me for the same, five pounce two shillings a moneth hence , and buye this Horse now of mee for five pounce, I haue lent thee five pounce in money

Horse seller  
will not for=  
beare five  
pounce for a  
moneth, but  
he wyll haue  
two shillings  
more for it. \*

Hee lendeth  
not the horse  
but y money,  
for he selleth  
the horse.

ney to doe it.

Let no man dallye oz thinke a difference where none is, oz alledge varietie of Market, as though perhaps some mā would after ward haue giuen fiue pound two shillings readye money, for the same horse.

Alteration of market no excuse for the tyme seller.

The varietie of prizes in one Market maye chaunce dyuers wayes, but commonly it chaunceth through the malice of men, who spying their neighbors nede doe make gaine thereof to themselves.

Varieties of prizes in one market, chaunceth through the malice of men comonly.

But howsoeuer the markets doe vary in price of things, if any man doe take the more for lone, and bearing the time, hee is an Usurer: the variety of the market excuseth him nothing at all, though such an horse as hee solde

The tyme seller an vsurer, though he sell not so deere, as he might haue done for money.



A Sermon preached  
for fiue pounce two shillings,  
might within an houre after bee  
woorth by the same Market ten  
pounce. For he that lendeth and  
taketh ouerplus in respect of hys  
lending, is an Usurer.

Men neede  
not to cauill in  
narrow points,  
for their actes  
are brode and  
manifest euill.

These cruell  
Serpentlike  
vsurers: doe  
most com-  
monly spende  
their unlaw-  
full gayne,  
swastfully.

Men that desire to cauill will  
strive, and question in narrowe  
poyntes: but in their dealings &  
trades, no such narrow poyntes  
or difficulties neede to be questi-  
oned of: they are so apparantly  
wicked. As he that lendeth forty  
shillings, and for the lone there-  
of taketh .v. shillings a weke. Or  
he that lendeth a Portiguise, and  
taketh for lone thereof ten shil-  
lings a moneth, (which being so  
euil gotten is often spent thoro-  
waste.) Or hee that selleth for  
time, wares, or other, fortie pound  
(admit but ten pound) in the hun-  
dred

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dred aboue that he can make of  
thē in mony, (though he haue as-  
said y<sup>e</sup> market a moneth together  
and moze:) such men neede not to  
doubt oz mooue question, whe-  
ther their gaine be vsurie oz not:  
and yet euen those bee most apt  
to cauill, and to strue in narrow  
points, not to learne, but to dꝛiue  
their gaynesayers to the wall,  
and so scoffe at them. Which ar-  
gueth them to bee such as the  
Prophete Sophonie here threat-  
neth, namely, that neyther seeke  
foꝛ God, noꝛ regarde him.

Nowe foꝛ the exchaunge it is  
true, that to make exchaunges:  
is by nature good, euen as buy-  
ing, selling, lending and boꝛro-  
wing, are necessarie and good, of  
themselues being rightly vsed.  
Foꝛ one man, one towne, and  
one

The cruellest  
vsurers are  
most apt to  
cauill in nar-  
row pointes,  
and to picke  
quarrels.  
These are  
such as re-  
gard not god.

To make ex-  
chaunge is in  
nature law-  
full.

## A Sermon preached

one country : hath plenty of those thinges, which an other lacketh, and such maye lawfully, buy and sell, borrowe and lende, and exchange one with another, either ware for ware, or ware for money, or money for money : according as time, good occasion, markets, and neede requireth for the commoditie of eche partie. So that in euery of these things men deale : as they woulde bee dealt withall according to Gods lawe, and that Usurie, be vtterly excluded their bargeins.

But as in buying, selling, borrowing, & lending, so in exchanging it is too manifest : that this rule of Gods lawe and charitie, is in these dayes vtterly excluded mens bargayns, and Usurie with vncharitablenesse included,

It is lawfull  
and necessary  
for countryes  
and men to  
make ex=  
change of mo=  
neys and cō=  
modities.

In all lawfull  
exchaunges  
and bargains:  
vsurye and  
fraude must  
be excluded.

In these  
dayes vsury  
and fraude are  
included, in ex=  
chaunges and  
bargaynes.

cluded, to the great dishonour of  
GOD, slander of his Gospell,  
griefe of the Godlye, hurt of the  
common weale, and confusion (in  
the ende) to the offenders.

The Gospell  
slandered by  
vnlawfull  
trade in this  
tyme.

And to prooue that Usurie is  
committed in exchange, I will  
first put an example by exchaun-  
ging of corne, as Rye for Wheat.

That vsury  
is committed  
in exchange,  
a prooue by  
an example  
of corne.

Admit two men meete togi-  
ther, A. and B. the .xxvij. day of  
March. Anno domini. 1570.

A. would deliuer here in Eng-  
land. xx. bushels of Wheate, and  
for the same hee woulde haue in  
Flanders. xxiiij. Bushelles of  
Rye, deliuered to him at sight,  
which might be the first of April.

B. woulde take this Wheate,  
and giue. xxiiij. Bushels of Rye  
for it in Flanders, but hee can-  
not paye or make deliuerie of the  
same

A Sermon preached  
same Rie, before the first daye of  
Maye.

The deliuerer  
will haue  
a pecke more  
vpon a scoze  
bushels: for  
a monthes for  
bearaunce.

A. IIs content to giue the tyme  
which is a Moneth longer, but  
than he will haue a pecke of Rie  
more for taryng so long, for so is  
the course of exchaunge, and after  
that rate (sayth A.) if you will  
haue it you may take longer time.

Take if you will the first daye of  
June, and pay me then. xxiij. and  
a halfe bushels of Rie, for I will  
not giue time, except I haue al-  
lowaunce for loane.

The taker is  
griued wpyth  
his bargaine  
before he haue  
concluded it,  
and thinketh  
it vsury.

B. Why sir, that were vsurie.

A. No sir, not so, for Rie may  
bee so plentifull there, within a  
Moneth or two: that my. xxiij.  
and halfe Bushelles of Rie, will  
not then be worth to be deliuered  
backe into England. xix. bushels  
of English Wheate, and then I  
shall

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shall lose more by giuing of the tyme: than I take profite for the loane.

The delin-  
ers excuse by  
vncertaintie  
of gayne.

B. Yea sir, and it is euen as like-  
lye (and more likely) that by that  
tyme such scarcitie of Rie will be  
there: that for .xx. Bushels ther-  
of, you shall finde men ynowe,  
will exchaunge wyth you and  
giue you here. xx. Bushelles of  
wheat, and then you haue a grea-  
ter gayne, than the ouerplus cer-  
taine that you take for lone: ther-  
fore y is your hazard, by plentie  
or scarcitie, to gaine or lose.

The delin-  
ers obiection  
of vncertain  
gayne answe-  
red by the ta-  
ker.

A. Well, choose, whether you  
will take it or not, for I wil haue  
so much certaine onward, name-  
ly, a pecke of Rie vpon the score,  
for euerye moneths forbearance,  
or else I will not giue time but  
be payde at sight.

Though the  
exchaunge  
vsurer doe  
knowe hys  
gayne to bee  
vsury: yet he  
will haue it.

Nowe

## A Sermon preached

Neede maketh the olde wyse trot.

Nowe, B. needing bread corne here, doth take this. xx. bushels of Wheate, to paye for the same in Andwarpe the first day of June: xxiiij. and a halfe bushels of Rie.

A. desireth to haue his Rie deliuered in Andwarp the first day of June. 1570. according to bargain, being. xxiiij. bushels & half.

The debtoz disappointed or vnable.

B. is disapoynted, and must therefore borrowe to pay. A. and so telleth hym, and that he hath none other way of borrowing but by exchange.

The creditoz content to giue longer credit for more vsury.

A. is content to deliuer the same Rie to B. by exchange, and to take wheate for it in England, as the exchange goeth the first day of July, which is a moneth after.

The debtoz would take day of payment for

B. would take it according to the rate of exchange, and giue him wheat for it in England the first



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first of September.

A. No sir: I will deliuer none  
for that tyme, for then I knowe  
haruest will be had in, and a bu-  
shell of Wheat will then be scarce  
woorth in price, that a bushell of  
Rie is nowe woorth, every man  
will then haue corne ynough, &c.

But pay me Wheate in England  
this day twelue moneth, and al-  
lowe mee for the tymes forbear-  
rance after the rate of exchaunge,  
and you shall haue it.

B. The exchaunge is now that  
for every .xiiij. Bushels and a  
halfe of Rie here deliuered: the  
taker should pay in England at a  
Moneth. xx. bushels of Wheate.

A. And you knowe that for e-  
uerie monethes forbearing of a  
score of Wheate: the rate of ex-  
chaunge yeeldeth a pecke of Rie.

Nowe

his owne ad-  
uantage.

The creditor  
foreseeth har-  
uest as well  
as the debtor,  
and therefore  
will deliuer  
none for that  
tyme.

The creditor  
will giue a  
yeares day  
to haue vsury  
according to  
the rate of ex-  
chaunge.

A rate of ex-  
chaunge for  
a moneth.

## A Sermon preached

Nowe I shall forbear it a .xj.  
Monethes aboue bzance, which  
is a.xj.pecks of Rie for the single  
scoze of Wheate, which taken out  
of.xxiij.Bushels and a halfe, there  
will remayne twentie Bushels,  
and thzee peckes of Rie. And if  
xx. Bushelles and thzee pecks of  
Rie do yeelde me. xx.Bushels of  
Wheate: than. xxiiij. Bushelles  
and a halfe of Rie, will yeeld me  
(after that rate) xxiij. Bushels  
and almost thze pecks of Wheat:  
whiche you must paye to mee in  
England this day.xij. monethes.

B. It lacketh moze than halfe  
a pecke, but I will answere you  
at the daye accordyng to the ex-  
chaunge, although I had of you  
at the first, but. xx. bare Bushels  
of Wheate: and you must haue of  
me aboue. xxiij. and a halfe bu-  
shels

The exchange  
creditor (by  
the neede of  
the debtor)  
buyeth with  
83. pecks of  
Rie deliuered  
afoze hand: so  
much wheate  
as woulde  
haue cost him  
94. pecks of  
Rie, if he had  
then presently  
receiued the  
same wheate.

Misreconing  
is to be re-  
bewed.

Wheate is in-  
creased and  
yet was ne-  
uer sowne, but  
eaten and con-

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thels, which is moze than after  
rbij. pounce ten shillings in the  
hundred that I lose by taking it.

A. And for that, you haue the  
occuppying thereof aboue. xiiij.  
moneths.

B. It was eaten in ten weekes,  
and so consumed in the vse, and  
peelded mee no profite, neyther  
shoulde you haue had any profite  
thereof: but that you take a pecke  
vpon the score for euery moneths  
forbearaunce, and mee thinketh  
that is Usurie.

Thus you see by this example,  
that a certaine ouerplus is taken  
by exchaunge for lone, namely, a  
pecke of Rie vpon euery score  
Bushels of wheate forborne for  
a moneth. And so you see that a-  
gainst nature it begetteth vsury,  
although in the vse it bee consu-

sumed in the  
vse, which  
must needes  
be a miracle.

The creditor  
sellet. 14.  
months time  
for. 14. pecks  
of wheate, he  
might swyth  
as good au-  
thoritie haue  
soulde hym  
14. moneths  
wynde.

wheate peeld-  
ded the taker  
no increase:  
for it was ea-  
ten vp in ten  
weekes.

A certaine  
gayne by ex-  
chaunge,  
namely a peck  
of corne taken  
for twenty  
bushels for-  
borne a month.

Q. J.

med

12 A Sermon preached  
med as such like thinges be.

And thys I haue put here, not  
to approue that corne is in thys  
sort exchaunged, but onely for an  
example to shew a proportion of  
the exchaunge and certain gaine  
thereby.

This, afore-  
sayde, not in  
vse : but an  
example and  
liuely Image  
of y exchange  
corrupted  
with vsury.

Examination  
of the thing it  
selfe in vse.

And least Marchauntes and  
such as frequent the exchaunge  
should be ignozant what I mean  
herein: I will also expresse it e-  
uen in moneyes, wherein their  
common trade is, and will take  
for an example, the exchaunge  
passing betwixt London & And-  
warpe.

Exchange.

Suppose that the exchaunge  
on the Burse at London for And-  
warpe this daye is at. xxij. shil-  
lings. iij. pence sight, that is, for  
xx. shillings sterling deliuered  
this daye in London: the taker  
must

Exchange  
at London,  
for Andwarpe  
at sight.

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must pay. xxiiij. Shillings. iiij. pence  
Flemish, at the arrivall of his bill  
in Andwarpe, which commonly  
is within foure or five dayes af-  
ter the taking at the farthest.

Nowe there is one that hath a  
hundred pounce to deliuer, and  
there is another that desireth to  
take the same, and will paye him  
Flemish money for it at vance,  
which is a iust moneth after the  
taking.

*The deliuerer  
meesteth w<sup>th</sup>  
a taker, the  
taker requi-  
reth vance  
for payment.*

The deliuerer is content to let  
the taker haue the tyme required  
which is a Moneth, but for the  
same tyme hee will haue three  
pence, or foure pence Flemishe  
more, vpon euery pound sterling,  
which the taker knoweth to be a  
custome, and agreeth to take the  
hundred pounce so, being glad if  
he can haue it for a moneth, pay-

*The deliuerer  
content to  
graunt tyme  
to the taker  
that w<sup>ll</sup> pay  
for it.*

M.ij. ing

## A Sermon preached

The poozer  
sozt shall paye  
foure pence  
foz that which  
the rich shall  
haue foz thre  
pence.

Thre pence  
foz a moneths  
lone of twenty  
shillings : is  
after .xx.  
pound in the  
hundred by  
the peare.

Fiftene pound  
pro cento  
per annum  
is the easiest  
losse by ex-  
chaunge.

Double bzans  
is .ij. months,  
and foz that  
tyne the de-  
liuerer wyll  
haue six pence  
vpon a pound.

ing but thre pence more vppon  
euery ponde: foz the poozer sozt  
doe commonly paye foure pence  
more vpon euery pound foz a mo-  
neths tyme, and thre pence in a  
pounde is. xxv. shillings in the  
hundred pound, and if a hundred  
pounde gaine. xxv. shillings in  
one moneth, in will gaine in. xij.  
Monethes after that rate. xv.  
pound, and this is the easiest losse  
that commonlye the taker doeth  
sustaine by the exchaunge.

And if the taker will haue two  
moneths day of payment (which  
is called double bzance :) than he  
shall pay six pence Flemish more  
vppon euery ponde at the least.  
So that foz the lone of a hundred  
pound foz a moneth: the deliue-  
rer will haue. xxv. shillings Fle-  
mish at the least. And if he deli-  
uer

uer it for double bzance (that is two moneths:) hee wil haue for the lone thereof, at the least, fiftie shillings.

And I am sure he that knoweth what Usurie is: cannot denie but this is Usurie, vnlesse he denye þ which he knoweth to be true.

For, besides this, that it is against nature, to make money a Marchaundize: yet when it is made a marchādize, ouerplus is taken for the lone of it. For when by the market a pound sterling is worth. xxiij. shillings foure pence Flemishe, if any man will borrow it for a monethes tyme: hee must paye. xxiij. shillinges seuen pence Flemish for it at the least, and if he wil borrow two monthes tyme for it: hee must pay. xxiij. shillinges ten pence at the least.

M. iij. So

A hundred pounce at that rate, is. 15. shillings a moneth, by certayne conuenaunt.

Certaine conuenantings for certayne gayne for lone is vsury.

Against nature, that money should be made a Marchaundize to rise & fall: as the pounce sterling is bought and solde, sometime deerer, sometime better cheape. &c. and also in respect of tyme, which is the certaine ouerplus: & vsury.



## A Sermon preached

So that a very certain ouerplus  
is couenaunted for afozehande,  
and taken for the lone.

Exchaungers  
obiectiō of  
vncertaintye :  
is nothing but  
to proue them  
worse vsu-  
rers: than the  
plaine money  
vsurers.

Nowe for their obiECTION tou-  
ching y<sup>e</sup> vncertaintie of gaine by  
exchaunging, whereby exchaun-  
gers woulde excuse and deliuer  
themselues, and the exchaunge  
from the cryme of Usurie: it may  
be seene alreadie to bee nothing :  
but yet further, I saye, the same  
obiECTION is eyther nothing to  
purpose: or else suche a thing as  
doth proue this vse, (I shoulde  
say abuse) of the exchaunge, to be  
worse than plaine Usurie, rather  
than in anye respect qualifie the  
haynousnesse of the vice, as shall  
appeare.

The obiECTION is this, that the  
deliuerer in giuing of a moneth,  
or two moneths tyme to the ta-  
ker

ket for payment, may haps lose  
more than that which hee taketh  
ouerplus for the same tynges  
lone: the reason is, that the price  
of money is so variable, throug  
plentie or scarcite thereof, that  
when he shall receyue his. xiiij.  
shillings. v. pence Flemish at the  
two moneths ende, it is (by rate  
of exchaunge, as the price then  
may haps to be) not woorth his  
principall, namely the pounce  
sterling which hee deliuered at  
the first, and then the deliuerer  
getteth nothing but loseth.

To this their obiection I an-  
swere, that as there is hazarde  
to haue the market better or  
worse for the deliuerers tyme,  
when he shall haue giuen time  
for his money: so there is euer  
(or most commonly) more like.

M.iii.s. lyphode

Perhaps a  
blinde manne  
may catch a  
hare.

Perhaps the  
kic may fall,  
and so wee  
may haue  
Markes.

But in dedde  
it is past per-  
haps that (if  
thys exchange  
vsurer doe not  
repent) hee  
may go to the  
deuill.

An answer  
to the obiection  
of vncer-  
taine of gain  
in y exchange.

## A Sermon preached

Commonly  
more gayne by  
selling tyme  
ouer and a-  
boue the cer-  
taine coue-  
naunt, than  
by deliuering  
at sight.

The deliuerer  
will not dely-  
uer for sight,  
which argu-  
eth that to de-  
lyuer for tyme  
is his more  
profite.

Erchaunge  
vsurer not  
lesse prouident  
to foreseee his  
owne gayne,  
than the mo-  
ney vsurer.

lyhode of profite to growe to the  
deliuerer by giuing of time, than  
by selling his money for readye  
money: I meane hazard of more  
gayne, ouer and aboue the cer-  
taine ouerplus couenaunted for,  
being thre pence or foure pence  
in the pounce sterling for every  
moneths forbearance. Als part-  
ly is seene in this, that the deli-  
uerer will not deliuer his money  
at sight, but at bzance or double  
bzance (as they call it) except he  
spye a more profyte to growe  
thereby to him, and then the ta-  
ker gettes no money of him at  
double bzace. For note this, that  
the erchaunging vsurer is not  
lesse prouident to foreseee his  
market: than the plaine money  
vsurer. And except they both  
foresee good markets to fall out  
on

on their side, the taker may take his Cap and go take Butterflies for any money he shall take of the how great soeuer his neede be.

And in deede the playne vsurer maye object thys vncertaintye of gaine, as well as the exchaunging vsurer, and as honestlye it serueth his turne. For hee maye saye: I lende my money for sixe Monethes, bee it an hundreth poundes, and for the lone I take but fiue or sixe pound, and before that time (perhaps) there maye chaunce such an abasement of the coyne, that for my ounce of silver deliuered, I shall receyue perhaps but thzee quarters, or halfe an ounce, and shall I not then lose? yea, and though this extremitie happen not, yet hee to whom I lende my money maye proue

If vsurers doe not foresee a gayne by letting their money by exchange, or other: the taker, may take his cap, and go take Butterflies, hee gettes no money of them.

The playne vsurer maye object the vncertaintye as well as the craftye exchange vsurer

Perhaps an abasement of the coyne: and so perhaps losse that way to the vsurer.

May haps  
the blurers  
debtor may be  
bankrupte,  
and then he  
looseth that  
waye.

May haps  
the blurers  
assurance may  
be vntrue  
and nothing  
woorth, and  
then he maye  
lose that waye.

It is most  
likely and  
common that  
Marchaunts  
may be full of  
money by sale  
of their com-  
moditie, when  
the blurer shal  
receyue hys  
money of the  
debtor.

This reason  
hath most af-  
finitie wpyth  
the exchange  
blurers ob-  
jection of vn-  
certaintie.

A Sermon preached  
proue a bankrupt, and so I may  
lose the principall and all, and  
though I haue landes bounde in  
statute or otherwise, yet there  
maye proue such a tarre in the  
title, that when I thinke my selfe  
most surest of it, the right heires  
may keepe mee from it, for the  
worlde is full of starting holes.  
And though none of these things  
happen, yet the Merchants may  
(in that tyme) haue broughte  
home, and made money of their  
commodities, and then euerye  
mans handes may be full of mo-  
ney: and so shall I haue no mar-  
ket for my money, but must bee  
forced to lende it for a trifle, or  
else let it lye deade on my hande,  
and therfore my gaine is vncer-  
taine. So farre the vsurer.

But yet all these colours not-  
with-

withstanding, besides a number more which vsurers haue: he is not the lesse an vsurer, for in the bargaine making he couenantedeth for a certayne ouerplus for lone besides his principall, be it after ten or twelue pound in the hundreth by the yeare.

And so doth the exchaunger take a very certain ouerplus for lone, which he couenanteth for aforehand, euen as the vsurer doth, saying that where the playne vsurer lendeth for ten or twelue pounce gaynes in the hundreth, this subtile exchaunging vsurer will haue twentie pounce, seuentene pounce ten shillings, or. xii. pounce at the least in the hundreth for a yeares lone. And it is further seene that there groweth a certayne gaine to the deliuerer, by

But it is said perhaps, that the vsurer is not the lesse an vsurer though hee make these objections or a thousande such like.

So more doth the exchaunge vsurers objections excuse them, but is thereby proued y worse men, in that they take greater vniury.

## A Sermon preached

by this, that the taker loseth so much, if he doe continue a taker, that he is sure to become as poore as Codrus, though befoze he had bene as riche as Cræssus. And so their obiection of vncertainty (as I sayd) proueth them worse Usurers than the playne vsurers, rather thā in any respect quallify their crime in such exchaunging.

Therefore I counsell all the exchaunging Usurers (whereof the worst sort are such as deliuer their money to and fro, vpon this exchaunge, and make it a continual trade to gaine by:) that they no longer flatter themselves in this vnlawfull and vngodly getting, vnder such light coloures of vncertainty. For whatsoeuer they saye, to excuse them from fault, and to bleare mens eyes, yet

The takers  
certayne of  
extreme losse:  
doth proue  
that the deli-  
uerer hath an  
extreme and  
sure gaine by  
exchaunge.

The worst  
vsurers by ex-  
chaunge, be  
such as deli-  
uer money to  
and fro, and  
make a trade  
thereof to  
gaine by.



yet if they haue herein any good iudgement, their owne consciences doe peeelde them guiltie, for they know they walk in the path of sinners. And if they knowing their faultes, will yet continue the same: they stande in the way of sinners, and maintaine sinne.

And if they doe not speedily giue eare to God, and come out, they maye looke to become pestilent scorers of God, and deriders of his worde, and then too woorth them for ener: for they are such as neyther seeke for God, nor yet regarde him, to whom this Prophet Sophonie here threateneth destruction & euerlasting ruine.

And though fooles (as Salomon sayth) doe hate to be reproofed, and despise correction, and care not for instruction, but in  
their

Let not sinners by exchange flatter (or think) themselves as none offenders, because of these countours of vncertaine gaine. Psalme. i.

when men haue knowledge of their faultes, and yet wyll continue therein: they may loke for yll successe.

Prouerb. 12.

Prouerb. 15.

**Psalme. 2.**  
Thoughe  
fooles and  
godlesse will  
not regarde :  
yet the godly  
will cease  
from their  
fautes.

**Psalme. 84.**

**Psalme. 87.**

**God careth  
for the righte-  
ous.**

**Psalme. 84.**

**The godly  
shall haue**

**A Sermon preached**  
their foolish rage (as David wit-  
nesseth) would breake all honest  
bondes, and cast aside farre from  
them the cordes that should bind  
them, in louing and christian o-  
bedience : yet the godly will con-  
sider with regarde of God, and  
will come out from amongst the,  
by ceasinge from such wicked  
trades. Knowing that it is better  
to bee a doore keeper in the house  
of GOD : than to dwell in the  
glorious tentes of the vngodlye :  
and that God loueth the verie ga-  
tes or entryes of Sion : more than  
he loueth all the gorgious dwell-  
lings of Iacob besides. Knowing  
also that God careth for his chil-  
dren, and that no good thing shall  
be vvithholden from them that  
liue a godlye life, and that a small  
thinge that the righteous hath, is  
better

better than great riches of the vngodlye.

**Knowing on the other syde,** that those who draw backward from God, and will continue in their wickednesse: The Lord shall leade them forth vvith euil doers, **and that** he shall speake to them in his vvrath, and vexe them in hys heauie anger: **also that** he hath set his king vpon his holy hill, vvho hath fulnesse of povver vvith hys righteous Scepter, to burst the vngodlye in peeces, euen as a potter vvith an yron rodde should burst in peeces an earthen pottle.

**And though Townes, Cities, Countreyes, and Kingdomes,** be so vniuersallye drowned in thys vice, that few or none are free, so that it may seeme a wonder past wonders, if this should be Usurie:

things sufficient; and shall not want that which is good for them.

Psalmc. 122.

Psalmc. 2.

God shall lead forth the wicked, vvith euil doers, and vexe them in his vvyrath, and burst them in peeces

Psalmc. 45.

No nation free from vsurie at this time.

## A Sermon preached

Though all  
the worlde  
were vsu-  
rers : yet that  
were no ex-  
cuse sufficient  
for any one to  
continue in  
taking vsury.

Not so great  
a maruell  
that vsury is  
counted ho-  
nest trade : as  
that Idolatry  
was counted  
the pure ser-  
uice of God.

Heathen as  
great doings  
in trades : as  
christians  
haue.

2. Tessa. 3.

Apocalips. 18.

Numbers. 16.

rie: how so wicked a thing should  
so ouerflowe, that the vice should  
come to be accounted honest trade  
as nowe it is thought to bee : yet  
let the godly not maruel so much  
hereat, as to consider howe all  
Christendome was for a longe  
tyme drowned in Idolatry, and  
the same Idolatry thought and  
accounted to be the pure seruice  
of God.

For if in religion, men were so  
deceyued generally throught chri-  
stendome : it is not so great mar-  
uell to see common trades cor-  
rupted, wherein the vngodly and  
heathen, haue had as great exer-  
cise & doing as Christians haue.

The way is to come out from  
amongest them by ceassing from  
their wicked trade, and to buye,  
sell, and exchaunge, according as  
Gods

Gods lawe doth allowe, whiche the Godly will do, and those that will not, but wil continue in their Usuries, and wickednesse: are vngodly, and so may they well be called, though all the cappes and knees in a kingdome should pꝛop by their estimation.

And though they say that men cannot otherwise liue by trade, and that vnlesse this bee vsed all trade must cease, & that there shal be nothing to doe, yea, & though they aske how men shall liue, and moue other questions infinit: yet I aunswere and say, that howsoeuer men shall liue, though they be neuer so pooze, they may not breake Gods lawes to liue, as to murder, or steale for liuing. For as the Iudge maye iustlye condemn the theefe or murtherer,

A. j. bicause

Those that will not cease from vsury are wicked.

Cappes or knees, or other reuerence done to vsurers: cannot make them honest men.

The vsurers thinke all is made, when they must leaue their wickednesse.

Howsoeuer men lyue: they may not break Gods law to lyue, no more than a man may steale for his lyuing.

## A Sermon preached:

bicause he got not his liuing by labour truly: so the high Judge may say to those that breake bys lawes for their liuing, why didst thou seeke otherwayes to lyue than I commaunded thee? Why hast thou so wickedly aspired and set thy selfe aloft in higher place, than I appoynted thee, by dealing in trade which my lawe forbiddeth thee?

Though all our goodes were lost by fire or water: yet might we not steale for lyuing.

When men haue something and yet will steale or commit vsury: they are more guilty then y<sup>e</sup> needefull theefe.

If fyre had consumed all that thou haddest, or waters ouerflooded thy dwelling and liuing: yet were it not lawfull for thee to steale or to rob for thy liuing.

But if thou haue anye thing to liue on, and yet to climbe higher wylt vse theft or vsurie to maintaine thee aloft and at ease: thou art then a manifold offendor.

And in deede while men are generally

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generally so disordred, that without regarde of Gods loue or his lawe, they all runne oute of the waye, and for the most part will climbe vp above theyr owne places and degrees, while they will haue large houses, costlie prouision, dainty diet, & braue apparel, Chest filled with money, and seruantes ynowe to worke while they play, and take their ease, and so call that necessitie, whiche is superfluitie, and call that reasonable spending, which is prodigalitye, call that comelinesse which is to too far costlie and garish, & that to be moderate dyet, which is excessive, and will maintaine a countenance in the world as worldlings: in suche a Chaos and confusion (so long as it continueth) there is no redresse to bee looked

Unlawfull  
port & countenance  
wyl haue vnlawfull  
meanes to gayne  
for the maintenance  
thercof.

Loste minds,  
and costlie  
prouision:  
are forerunners  
of mans  
destruction.

Chaos.

P.ij.

for.



A Sermon preached  
 for. For such vngodlye and inor-  
 dinate spending : muste needes  
 haue vngodlye and inordinate  
 getting to maintaine it. For God  
 hath not promised to blesse mens  
 labours: vnlesse they keepe them  
 within the limits of his law. But  
 these vngodlye like not of those  
 limits, nor blessing : and therfore  
 they will blesse themselues tyll  
 Gods curse roote them out.

The vngodly  
 like not of  
 gods blessing:  
 and therefore  
 wyll blesse  
 themselves in  
 the Devils  
 name.

And though the niggard be not  
 such a countenaunce keeper, or  
 so costly a spender: yet he desireth  
 as muche to fill his Coffers, as  
 these desire to maintayne theyr  
 port & pleasure: so that they may  
 go together. For the greedynesse  
 of their desyre is such: that they  
 will still feede the same desyre  
 with gaine: be it by stelth, extor-  
 tion, oppression, vsurie, or anye  
 other

The niggard  
 and the prodigall  
 or bayne  
 man: will  
 feede their de-  
 sires by hooke  
 and crooke,  
 and thus for  
 Gods law. &c.

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other meane, bee it with Gods  
laboe or agaynst it : followe and  
feede theyr desyre, they will not  
of necessitie (let them so conclude  
as long as they lyst:) but to fulfill  
their couetous affections and  
worldly pleasures. And amongst  
all things, that maye serue theyr  
turne : there is not one so com-  
mon and generall for them, at  
thys tyme (trades being as they  
are,) as is this vice of Usurie.  
Wherin not onely y<sup>e</sup> rich, but also  
the meane man, yea and the poore  
(so farre as he can) is a doer, ey-  
ther by lending or borrowiing at  
Usurie.

And surelye though the poore  
man may allege neede for his de-  
fence in borrowiing at Usury: yet  
I cannot account him cleare of  
fault therein. For, besides thys,

R. iij. that

Usury in co-  
mon trade at  
thys tyme the  
fittest, & grea-  
test mayntey-  
ner of vayne  
ostentation  
and pride.

Rich men  
and poore :  
faulty in  
Usury.

## A Sermon preached

The poore  
man doth not  
swell in taking  
at vsury.

that he may be perhaps through  
his owne negligence or prodiga-  
litie fallen into that neede: when  
he is in that neede to go borrowe  
vpon Usurie: is to make himself  
more needie, and to maintayne a  
Usurer in his wicked trade. And  
if the needie bee not excusable in  
taking at Usury: much lesse are  
these excusable that hauing no  
neede, will take at vsurie. For,  
those doe it (as before is shewed)  
for a further mischief.

The riche  
manne doth  
swell in ta-  
king at vsury.

Three sortes  
of takers, and  
three sortes of  
deliuerers at  
vsury.

And for the better vnderstan-  
ding hereof: admitte three sortes  
of takers, and three sortes of de-  
liuerers at Usurie.

Of deliuerers, one sort are  
such as lend their mony or wares  
after the rate of. x. or. xij. pounce  
by the yere, and so content them-  
selues.

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Another sort do thinke after. xv.  
xx. oz. xxx. pound in the hundred  
to little, which they will cutte out  
by sale of wares and exchange.

The third sort are such as will  
lende money oz wares, oz both,  
and cut that waye as deeply as  
they can, & get landes and leases  
for assurance, oz Plate in pavone,  
double oz treble the value of that  
they lende : and in the end scrape  
all into their owne hands, oz else  
they will fayle of their purpose,  
though in deliuerance of theyr  
wares and money : they preten-  
ded great friendship toward the  
taker. And these I doe account  
the worst sort of Usurers oz ex-  
torcioners. And their friendship  
is much like the bayte of the ser-  
pent called Cerastes, which ser-  
pent hath so lothly a bodye : that

The worst  
usurer.

Usurers  
friendship like  
the Serpent  
Cerastes batt.  
Isidor. lib. 12.

R.iiij. euery

The Serpēt  
Craſtes  
horneſ : lyke  
two wormes,  
baytes for  
birdes to their  
deſtruction.

If ſy pore ta-  
ker did know  
the venomous  
baytes of u-  
ſurers : they  
would be-  
ware of their  
bytyng.

A Sermon preached  
every eie (but ſpecially the Birdſ  
eie) doth abhorre to beholde him.  
And yet aboute all meate : his de-  
ſire is to eate birdes fleſh. But he  
cannot flie, for he is a creeper and  
hath not wings, and therefore to  
obtaine his pray or deſire, he co-  
uereth himſelfe in ſand, al ſauing  
his two lyther hornes that grow  
in his forehead : which he layeth  
aboute vpon the ſande, like two  
wormes that were comming out  
of the earth : when the birdſ eſpy  
ſy ſame like Wormes, & ſuppoſe  
to haue foode thereon, they light  
downe to take them, and ſo are  
thereby made foode to the Ser-  
pent, which they woulde neuer  
haue beene : if they coulde haue  
ſeene the lothly beaſt. No more  
think I would ſuch men as take  
of theſe worſt Uſurers : if they  
ſawe

in Paules Church. 93

saue theyr foule and rauening  
mindeſe towardeſe them.

And of takers at vsury, one ſort  
taketh, hauing no neede, [but to  
engroſſe marketſe, & ſo to make  
a Monopolion of thingeſe, and  
coſequently a dearth in the miſt  
of plentie, and free marketſe to  
be bound to hiſe couetouſe deſire:  
to what hurte of the common  
weale, a man of meane iudge-  
ment may partly ſee.

Another ſort of takers at vsu-  
rie, are ſuch aſe take with one  
hande, and deliuer it with the o-  
ther hand out at vsurie to a more  
cutting rate, eyther money or  
wares: and theſe are ſuche aſe  
lacke ſtocke, and yet will bee oc-  
cupiers. And though ſome of  
theſe thriue, yet iſe their ſtocke  
accuſed: beyng vnhoſeneſt gayne.

And

This taker  
worſe in a  
common  
weale than he  
that runneth  
away withall,  
and therefore  
a vengeance  
hoſeneſt man.

He that thye-  
ueth moſte  
after thye  
ſort: iſe the  
worſt in a co-  
mon weale.

A Sermon preached  
And though they thriue, yet it is  
to the great hurt of the common  
weale, and therfore better than  
they and their trade were both  
cut off.

But for the moste parte, they  
thriue at the three termes (as  
they say) & become bankruptes.  
The thirde sort of takers at vsu-  
rie are such as will take all, (and  
more to if they coulde come by it)  
with a minde afozehande neuer  
to repay that they borrow.

And sometime this extreeme  
taker doeth match with the ex-  
treeme deliuerer. And being as  
craftye as the deliuerer, doth so  
surely espie his Cerasticall lither  
horns that he pulleth them quite  
out of his head. For the deliuerer  
seeing the takers neede: mindeth  
to rake him euen to the harde  
bones,

The vrie ta-  
ker maketh  
speede,  
Psalmc. 36.

Courtly cur-  
tisie, and gay  
greeting.

Like vnto  
like quoth the  
scull to hys  
derling.



in Paules Church. 24

bones, yea, to pull out his bowels, and to make him anotomie. But the taker giueth him fayre wordes minding to requite hys gentlenesse: by running awaye with all, when he seeth his most aduauntage. Surely if euer the Deuill make good cheare, he is at dinner and daunceth for ioye when these two cleane mindes are thus met together. Nowe in comparing these sortes of Usurers one with another: the plain money Usurer who occupieth but his owne stocke, shall bee found to doe least hurt, and therefore the best of this broode. But there bee lacke of Saintes, where the Deuill beareth the Crosse, and therefore a pure procession.

I knowe it will bee sayde that

One friend-  
ship asketh  
an other.

One theefe  
robberth an  
other.

The Deuill  
at dinner with  
hys guesstes.

Comparison  
of vsurers.

Lack of saintes  
where the de-  
uill beareth  
the Crosse.

## A Sermon preached

A fault moze  
easily founde  
than amended.

a fault is easilye founde, but to  
bring a redresse herein, maye  
seeme vnpossible, vnlesse al trade  
should be taken away.

If me would  
be honest :  
faults were  
soone amen-  
ded.

Howbeit, I am not ignozant,  
that if mercy, or compassion, did  
possesse rich mens heartes, and  
truth and fidelitie the hartes of  
the poozer : a redresse were sone  
had of these mischieuous abuses.

Psal. 28.

Though the  
vngodly, riche  
nor pooze will  
neuer regarde  
God : yet all  
men may not  
so contynue  
in euils with  
them.

Gods worde  
must be re-  
garded aboue  
lyfe.

And though some rich men wil  
neuer regarde God nor his law,  
nor compassion, nor though some  
pooze men will neuer bee trustye  
nor honest : Shall all riche and all  
pooze men therfore go on still in  
euils with them ? Nay, Goddes  
worde must bee regarded aboue  
lyfe : much moze then must it bee  
regarded aboue our affections.  
God by his worde doth call men  
from their euils to repentaunce  
and

in Paules Church. 95

and holpe life. And though the hartes of the wicked bee so hardened that their eares bee stopped like the deafe Adder, and that they vvill not turne nor feare God, as Dauid sayth, yea, though all the foundations of the earth be out of course, yet the godlye shall and will regard God, and sigh in detestation of their faults, and call to GOD for redresse, and they shall be hearde. For as Dauid in another place, sayth: Thou Lord hast prepared their harts, and thine eare hath harkened thereto.

And once to begin a redresse in trades, and to abolish this vice of vsurie: let the rich giue to the poore liberallye, and lende to the needy freely. For therefore God made him riche.

Let the rich buyer buye of the  
poore

Psal. 81.

Math. 3.

Psal. 58.

God by hys  
worde doth  
call men from  
sinne.

Psal. 11. 82.

74. & 109.

The wicked  
will not turne.

God prepa-  
reth the harts  
of the godly.

Psal. 33. 10.

The amend-  
ment of abu-  
ses: in occu-  
pying.

## A Sermon preached

Let rich men  
lende to poore  
men, and yet  
freely.

When are  
made riche :  
to helpe the  
poore.

Let poore  
men take no  
credit by gy-  
uing vsury.

Let poore  
men pay their  
creditours  
truly, and re-  
warde them if  
they be able.

The riche  
man is Gods  
stewarde.

Exchaunger  
must not post  
his money to  
and fro lyke  
a hackney  
horse.

poore seller, and giue him his  
money without cutting him.

Let the riche seller sell to the  
poore buyer, and giue him time  
as good cheape as if the buyer  
had payde ready money.

Let the needy that can get free  
credit take it, and vse it in Gods  
feare, whether it bee wares or  
money. And if God blesse his la-  
bours with encrease : let him  
thankfullye consider his creditor  
(though he looke not for it) with  
some of the gayne, for hee was  
Gods good stewarde in lending  
to him and helping him in his  
neede.

Let the riche delyuerer by ex-  
chaunge : deliuer his money to  
the needie for a moneth or two,  
as good cheape as for sight, and  
let no man make a hackney horse  
of

of exchange. Let the riche men take no credite from the pooze: but let the rich liue of their owne stocke.

Rich ought to take no credit, but lyue of their owne.

Let no man, pooze nor rich lend eyther wares or money, or any thing else vpon vsurie (that is) to haue more for it by the tyme, than he would take in readie money.

Rich nor pooze ought not to lende vpon vsury.

Let no man, pooze nor riche, take or borrow eyther money or wares, or ought else, vpon vsurie, (that is) to paye more for the tyme: then they might haue the same for readie money. For Barnarde sayth: Doe any slauerie rather than sell thy pattrimonie: but yet rather sell thy pattrimony: than to borrow at vsurie.

Rich nor pooze ought not to take at vsury.

Sell pattrimony rather than borrow at vsury.

Let not him that is minded to buy (or may buy) lands or other things (at aduauntage) though he

## A Sermon preached

he see to haue them: borrowe at  
vsury to compasse such bargains.

**T**hough  
gayne be seene  
aforeshande:  
yet that gaine  
doth not be-  
long to hym  
that without  
taking at vsu-  
ry: cannot  
attayne it.

**I**f patrimo-  
nye must be  
solde, rather  
than for neede  
to take at vsu-  
ry: then men  
ought not  
to take at  
vsury to buy  
patrimony  
landes or  
other.

**W**hen that  
make a gayne  
of their neigh-  
bours neede  
or folly: doe  
not as they  
would be  
done to.

**F**or I thinke such a bargeine is  
not allotted to him by Gods al-  
lowance: vnlesse hee haue of his  
owne to buye the same. For be-  
sides that, we see the hurt in brea-  
king Gods law by vsury: we also  
see commonly, what ciuil discom-  
moditie groweth by such doyng:  
namely, that he who taketh mony  
vpon vsurie, to buy and compasse  
the same: is forced to rayse it vpon  
his pooze tenaunts by extor-  
tion, or vpon the common weale  
otherwayes, or else vndo himself  
at vsurie. Either e'se hee hath  
craftilye caught from his neigh-  
bour in spying his neede: a thing  
that was muche better than the  
mony he payed for it, and so done  
otherwyse than hee would be  
done

done to.

Thus by a taste you may consider howe redzeffe may be had: and yet no trade destroyed, but rightly maintayned. As the right Merchant men, will beare mee witnesse. For onely agaynst corruption of trades I speake, and cannot doe lesse, vnlesse I should neglect my charge, and so leaue to heaue a burthen vpon myne owne backe.

Thus good trade, not destroyed, but mainteyned.

Corruptions of trades only spoken against.

But away therefore this corruption Usurie, and deale faithfully, truly, and charitably one with another. Let eche man doe to others: as he would bee done vnto, according as Gods lawe doth limmit, for to such God hath promised his blessing. And rather than such shoulde want thinges conuenient: God will make An-

Gods law is our best rule, if that be not regarded, no goodnesse can follow.

Gods blessing followeth them that regard his law,

D. j. gels,



## A Sermon preached

Angels and  
fowles shall  
feede them be-  
fore they shall  
waite things  
conuenient.

Upright dea-  
ling as Gods  
law requireth:  
doth increaseth  
christen loue  
and quietnesse.

It increaseth  
vntie in the  
Church and  
Christian o-  
bedience. &c.

It maketh  
merry hearts  
and quiet con-  
sciences.

It stoppeth  
the mouthes  
of flatterers.

It prayseth  
and extollet  
Gods good-  
nesse and en-  
creaseth all  
vertue.

gels, & men, yea enemies, & fow-  
les of the ayre to minister to the.

And this vprighte charitable  
dealing betwixt man and man:  
shall encrease loue amongst the.

When shall liue with men quietly  
and comfortably. Honest trade  
shall be augmented: and corrupt  
trade diminished. The vntie of  
the Church shall be reestablished:  
and christen obedience and other  
spiritual vertues, shall be encrea-  
sed. The riche shall haue quiet  
consciences: and the poore shall  
haue merry harts. The peace of  
God shall possesse men: and the  
mouthes of the wicked shall bee  
stopped. And so Gods glorie and  
praysse shall be ioyfully song out,  
and blowne abroad: by the con-  
gregation of christen men, whose  
good conuersation as a light shall  
shine:

in Paules Church. 98

thine: to the conuersion of many,  
and glory of God also. Let vs  
pray for this state, for of these we  
haue yet but a small fellowship.

Our Sauour hath taught vs to  
pray for the encrease of this com-  
panie. ¶ Let men pray, and strue

to bee free of thys corporation:  
For all the rest are yet out of the

waye, they are all become abho-  
mynable; there is not one that  
doeth good: there is no feare of  
God before their eyes, they nei-  
ther beleue God when hee pro-  
miseth benefites, nor yet when he  
threatneth plagues: they neither  
seeke for God nor regard him, as  
all their actes do beare witness.

The riche man of this wicked  
companie, neither giueth liberal-  
ly nor lendeth freely: but cleane  
contrary. He scrapeth all that he

D. ij. can

A small com-  
panie of iust  
dealers.

Men ought to  
strue for, and  
pray for, to be  
of the good  
companie.

Those that are  
out of the com-  
panie of Gods  
children are  
out of the way  
and abhomi-  
nable.

Psalmie. 53.

## A Sermon preached

The wicked  
riche mans  
greedie minde  
and conietous  
actions.

He regardes  
nothing in re-  
spect of hys  
gayne.

If he keepe  
any measure:  
it is not wil-  
kinglye but  
thorough hy-  
pocrisie.

Feare, or cor-  
rupt affectiōs.

He lendeth  
nothing, but  
selleth tyme,  
which he hath  
no more right  
to sell: than  
to sell & winde  
or the sunne  
thyne.

can by right or wronge into his  
owne hands, it grieveth him y any  
mans cofers should fill so fast as  
his. He regardes neither rich nor  
pooze, King nor subiect, kindred  
nor common weale, no not God  
in respect or comparison of his  
owne priuate gayne. Only he ke-  
peth an outward face of ciuilitie,  
(wherin yet he is holden by law,  
feare and corrupt affection) and  
thorough hypocrisie perhaps to  
get him a good name, or to flat-  
ter himselfe, he giueth a messe of  
pottage to a pooze neighbour, or  
a penny to a bagabonde.

But if he lende to the riche, ey-  
ther money or wares, or by ex-  
chaunge: hee will cut that waye  
for lone as fatre as he can. If he  
lende to the pooze needy or infe-  
riour, hee will cut much deeper,  
yea,

in Paules Church. 29

pea, cut his throte, (as it is termed) and he that is most needy, shall pay most (if he trust him) or else hee gettes no credit of him. For comonly he will haue good assurance, either landes or plate, or other pawne, wrapped in couenaunt so: that in the ende hee lightly wppeth the debtors nose of all, and so gettes by extremitie aboue his vsurie no small balure as many times hath bene seene. And I doe not saye that vsurie and oppression is all his fault. For eyther he is a niggard with all, or else a belly god. And besides that, he wanteth no fault, as woulde appeare if hee might doe as him listeth.

The meane man of this fel-  
loshippe, he will not bee long  
meane, but he will flourish and  
D. iij. haue

The swicked  
riche man will  
be sure: at lest  
he will thinke  
himselke sure  
by pawne of  
greater va-  
lure: or else  
he giveth no  
credit.

Usury is not  
all the fault,  
that swicked  
rich men haue.

## A Sermon preached

The meane  
man that is  
swicked : will  
not be long  
meane.

He will bor-  
row at vsury,  
and by aloft  
with other  
mens money,  
and will deli-  
uer at vsurie  
to more cut-  
ting rate.

If many such  
thrive, that  
common welth  
wringeth.

The more the  
worse.  
Many of these  
come downe  
as Sathan  
came from  
heaven.

have a countenance with the  
prowdest. And to maintaine that  
vsurped countenance, he will bo-  
rowe at vsurie other mens mo-  
ney and wares : (for his owne  
stocke will not beare this) and  
taking in with the one hande at  
vsurie ; hee must needes deliuer  
out with the other hande at vsu-  
rie, for a greater price : or else  
what shall his borrowing at vsu-  
rie profit him? Now, if he thrive  
by such trade; who seeth not that  
hee hath robbed his common  
welth : and taken from others  
by extreme occupying that which  
hee counteth lawfull and honest  
gaines : And therefore the more  
that thrive by this trade : the  
worse it is to the common welth.  
But manye such that climbe so  
highe doe come downe tumbling

in Paules Church. 100

(as Satan fell from heauen) with broken neckes. And manye to shame ynough. They may be compared to Icarus, or to Esopus Crowe, and like to the wingleffe fowle, that in flight would contende with the Eagle, and therefore they are iustly punished. For besides their owne shame and harme: they giue occasion of much slander to Gods people, whereof they will seeme to bee. And further they waste, by losse, and expences: other mens goods and moneys, in maintenaunce of their inordinate countenaunce. As by daintie dyet, sumptuous apparell, prodigall spending, rovall ventring, hostie dealing, and costlye housekeeping, past their powens and degrees: and so past order & honestie. which

These often  
fal with shame  
ynough.

Icarus and  
Esopus crow  
and the wing-  
lesse fowle.

Bankrupts  
giue occasion  
of slander by  
the eninies,  
of religion.

Wheane men  
that be wit-  
ked: will kepe  
countenaunce  
with the grea-  
test world-  
lings.

## A Sermon preached

Their shame  
and punish-  
ments are iust

Gods blessing  
preuēteth and  
foloweth those  
that regarde  
hym.

God hath not  
promysed to  
blesse their  
trauayle: that  
trauayle for  
glozy, plea-  
sures & brag-  
ging in thys  
lyfe.

God will punish eyther by shame  
in this woꝛlde: oz else eternallye  
in the woꝛlde to come, oz per-  
haps both (except they repent.)

If such men woulde soberlye  
haue occupied their oꝛon stocks,  
and cut their garmentes accor-  
ding to their cloth with regarde  
of Gods laboe: the blessing of  
God shoulde haue gone with the  
according to his promise.

But for that they will run out  
of rule, to maintain their wicked  
aspired state and countenaunte:  
they haue no promise to bee hol-  
pen at Gods hand, but contrary,  
that is: to bee supplanted and  
rooted out. For GOD wyll not  
maintaine superfluitie: vnder the  
name of necessitie. Certainly God  
doth not allow, that men shoulde  
dissemble, and shew themselves  
other-



otherwise than they are, one to another. But these men care not for god, for they set more by their painted sheath: than by Goddes laboe. It is true, that he is a foolish man, who vnorderly or vainly spendeth all his owne goodes: but hee is a wicked manne that spendeth other mens goodes: Whiche thing Bankruptes doe. Of which occupation (for so it is made in these dayes) the worst are suche as before hande take mens goodes, or moneys, wpyth minde to defraude the Creditor: and suche a one is worse than a theefe, and ought to die as well as the theefe. The better sort, or rather such, as are not so pll (for there are no degrees of goodnes in euill things :) are those that borrow mens money or goodes,

God detesteth that men doe shewe themselves otherwyse one to an other, thā they are in dedde.

He is a foole that wasteth his owne goodes: but he is wicked that wasteth an others mans.

Bankrupts spende other mens goodes, and make an occupation of bankrupting

Bankrupts ought to dye as well as the theefe.

## A Sermon preached

One sort of bankruptes, not so ill as another, though neuer a good.

Borrowers ought to shew their creditors what aduventure they bere by lending to them.

Though the bankrupt doe pay all that is left: yet he is faultie, and ought to be a bond man to his creditors.

Usury and vsurarie contracts are baytes to make bankrupts and to maintain that occupation.

at happe hazarde withall, and so make their creditors to beare the aduventure, though unbeknowne to the Creditor: till in the ende, that it so proueth. And then if the bankruptes doe pay all, or almost all that is left, to their Creditors they think theselues discharged.

And though these men bee not so euill as the other: yet certainly they are greatly in fault, and worthy of sharpe punishment, and to be bondsmen to their creditors. But if the matter be well considered of: it will appeare that these vsurary contracts and bargains: are the chiefeest main-  
tayners of this occupation of bankrupts. For every man will giue credit now: even hee that scarcely hath credit himselfe, because he woulde haue gayne by  
the

the lone. Whereby to much credit is amongst men: though none lawfully.

And by this muche unlawfull crediting: the bankrupte hath oportunitie to take muche, and play his part. Yea, and the same taking (as before is sayde) at Usury: doth in continuance eate out the taker, that of force hee must be bankrupte.

And then hee complayneth of the creditors lending at vsury: for that hee hath consumed hym by deare penworthes. And the creditor may haps crie out vpon the Broker, as though the fault were there. And the Broker ex-  
claymeth agaynst the straynesse of the retaylor: that commonlye doth buy in shifts for money. And so they play Adam and Eue, and the

No lawfull credite, but to much unlawfull credite in these dayes.

whereby bankrupts do breede.

Man's naturall propertie in his corruption is: for his owne excuse to accuse another.

Genesis. 3.

Adam, Eua,  
and the Ser-  
pent.

A Sermon preached  
the Serpent, in laying fault one  
vpon the other. But that helpeth  
them not moze than it holpe our  
parentes in Paradise, and the  
Serpent vpon tohome the curse  
of God came, as it will doe vpon  
these vnlesse they spedily repent.  
For they are all roacters in these  
mischiefes, that is: vsarie and  
bankrupting.

The poore  
man that is  
swicked lack-  
eth no fault:  
but habilitie  
to worke his  
swickednesse.  
Wherby gods  
goodnesse and  
holpe iudge-  
mentes are  
sene: in shor-  
ning by po-  
uertie the po-  
wer of such.

The poore men of this compa-  
nie which neyther seeke for God  
nor regarde him: they murmur,  
they curse, they steale, they lye,  
they rebell, they flander, and  
care not what they doe agaynst  
God or man: so they may liue. If  
they borrow they will neuer re-  
pay by theyr willes. And if they  
had abilitie: they would excede  
in vsurie, extortio, oppression. &c.

These thre sortes of men (by  
which

in Paules Church. 103

which vnderstand al the wicked)  
that neyther seeke for, nor regard  
God: do abound in euery vnlabo-  
full dealing. They lacke no fault,  
they will every one doe theyr en-  
deuour in hys place : to applie  
Sathans pleasure, and to main-  
taine his kingdome. Yea and say:  
that is the best gouernment. For  
what doe they else : when they  
say it is better to take vsurie: tha  
to lende freely? And it is better  
to scrape all into one hand : than  
to let it be deuided amongst ma-  
ny? And it is better to oppresse :  
than to lacke prouision? And bet-  
ter to maintaine a port amongst  
worldlings : (yea though by per-  
iury and colouring of forreyners  
and straungers goodes) than to  
abate a iote of their iolitie.

But here let no man take me,

as

Rich, meane,  
and poore, be-  
ing wicked,  
doe endeuour  
to set by Sa-  
thans king-  
dome, and to  
anoy, and pull  
downe the  
kingdome of  
christ, though  
they will  
deny it.

Conclouring  
of straungers  
goodes and  
periury.

## A Sermon preached

No compassi-  
on towards  
straungers  
spoken against  
but colouring  
& perjury. &c.

Exodus. 22.

Leuit. 19.

Colourers of  
straungers  
goodes, doe  
hurt the Ci-  
tizens, deceiue  
the prince, and  
periuere them-  
selues.

as though I blamed any man for  
showing compassion towardes  
straungers, that are here nowe  
for their conscience in religion:  
for then I shoulde not onely doe  
yll, but also bee vtterly agaynst  
my selfe, hauing many tymes ex-  
hortet men to extend compassion  
that way, according as God com-  
maundeth. But I blame those  
that wythout regarde of theyr  
othe taken, and against the prin-  
ces lawes, doe colour forreyners  
or straungers goodes: who are  
not here for religion: but rather  
are here to take away the liuings  
of our owne Citizens and coun-  
trimen, and to eate by trade the  
bzeade out of their mouthes. I  
will not stande to shewe which  
way: least I should seeme to bee  
ouer cunning in mens doyngs.

But

But as with the rest of this wicked traine; I place suche colourers, and blame them: so I with a redresse therein, and in all other matters that are amisse. For god doeth threaten punishments to men, even rooting out: for these and like offences; and he is true, he cannot deceyue.

3. Eldras. 8.

Iohn. 3.

Romayns. 3.

By the consideration whereof men haue good cause to looke aboute them, and to bridle theyr owne affections; to pull downe their loftie lookes, and vnlawfull actes: seeing that suche faultes will bee their destruction, if the same bee not left, and speedilye repented.

No obstinate sinner shall continue unpunished, except he repent and cease from his wicked wayes.

Plinie, noteth that Cranes being naturallie bent to make a creaking as they flie: will yet (when they shall flye ouer the Mountaynes



The wisdom  
and policie of  
Cranes.

In the crea-  
tion man was  
the wyldest of  
all Gods crea-  
tures, but as  
he is corrup-  
ted, he may  
learne at the  
creatures.

1. Tim. 4.

A Sermon preached  
Mowntaynes of Phenitia) take  
little stones in their mouthes to  
brydle their naturall inclination,  
least by their noyse: the Eagles  
should be awaked, and take them  
for their pray. It is wonder that  
vnrreasonable fowles should bee  
more prouident and carefull for  
sauegarde of their bodyes: than  
reasonable men are for theyr sou-  
les, for men will not brydle theyr  
earthly affections to escape dam-  
natio, so great is our corruption:  
and many mens harts are seared  
or marked with the hote Iron,  
whereof saint Paule to Timothe  
speaketh.

Well, to conclude: let vs looke  
aboute vs, and not make a mocke  
and a trifle of our iniquities, and  
Gods threates.

Let not men trust their subtile  
bryaynes

in Paules Church. 105

braynes to much, nor make light  
of their byces. Lette them not  
count bices to be vertues, nor v=  
surie to be honest trade. Saint  
Augustine sayde in hys tyme, I  
will not haue you Usurers. And  
addeth this reason. Et ideo nolo: August. in  
quia Deus non vult. Psalm. 36.  
That is,  
therefore I will not haue you  
Usurers: bicause GOD will  
not.

Euen so say I, with saint Au- Usurers.  
gustine: I will not haue you v= Idolatrrers.  
surers, I will not haue you I= Retayners of  
dolatrrers, I will not haue you Baals rem=  
retayners of Baals remnants, nor Chemarims.  
supporters, neither yet maintey=  
ners of the Chemarims, or re= bellious  
bellious Papistes. I will not Mixers of  
haue you minglers of religton, religion.  
I will not haue you swearers Masse and  
by the Lorde, and by the Masse Malchom.  
P.s. your

Starres,  
Planets,  
Fortune tel-  
lers, witches,  
Coniurers  
regarded.

Careleffe.

Apostates.

God will  
not.

A Sermon preached  
your Malchom also, I will not  
haue you to trust in places or pa-  
rentage, I will not haue you to  
put confidence in Starres and  
Planets, nor to regarde fortune  
tellers, witches, nor Coniurers.  
I will not haue you starters back  
from God, I will not haue you  
to be resisters of godly reforma-  
tion made by the Magistrate:  
neyther will I haue you to bee  
neglecters and carelesse, nor such  
as neither seeke for the Lord nor  
regarde him.

And I will not haue you to be  
such, because (as Augustine said)  
God will not. And that God will  
not: this Prophet Sophonie doth  
plainely prouue by thys: that  
God threatneth a destruction and  
rooting out of such offenders.

For Sophonie saith: Thus sayth  
the

in Paules Church. 106

the Lorde. Therefore God speaketh and forbiddeth these things. And so I (hauing to doe with such a people as Sophonie preached vnto) may iustly say to you, thus sayth the Lorde.

For he is euer one, & the same, and immutable. This doctrine appertayneth to this our time: as well as to the Jewes. For what things soeuer are vwritten: they are for our instruction. Almighty God doth send his word to men by men. As befoze the laboe, and in the law, yea, he became man himselfe to teach man. And left his Apostles in the worlde to teache men: and so doth continue forth this order of mans ministerie throughout all ages. Saint Paule was called by miracle: but instructed by

Numeri. 23.  
Malachi. 3.  
Iames. 1.  
Romans. 15.  
1. Cor. 10.  
God by mans ministerie hath in all ages instructed men.  
Math. 1. 6.  
7. &c.  
Actes. 1.  
Actes. 3.  
D. ij.                      mans

Actes. 9.

Actes. 10.

Math. 10.

Luke. 10.

Iohn. 13.

1. Tess. 2. 4.

A Sermon preached  
mans ministerie. The Eunuche  
did reade the Prophet Esay: but  
God prouided Philip to teache  
him the meaning. And though  
God sent an Angell to Corneli-  
us the Centurion: yet the Ang-  
gell did not instruct in doctrine,  
but sayd, & nunc mitte viros Iop-  
pen. &c. And nowe sende men to  
Ioppa for Simon Peter: that Peter  
might instructe him, and so by  
mans ministerie bee brought to  
the knowledge of GOD. And  
though the vngodlye doe still de-  
ride and mock at the Preachers,  
and doe despise and resist both  
messengers and the message: yet  
let them knowe that they resist  
not men, but God, who sendeth  
them.

Such mockers there were in  
the Apostles time, that woulde  
say,

in Paules Church. 107

say, vbi est policiatio aduentus e- 2. Peter. 3.

ius. &c. VVhere is the accom-  
plishmēt of his cōming as he hath  
promised. &c. **And others sayde**

the Apostles vvere full of newve Actes. 2.

vvine. **And here in Ieremies tyme**

**they sayde**: come on, let vs ima- Ieremie. 12.

gine some thing against this Iere-

mie. &c. come let vs smyte him

vvith the tongue, and let vs not

marke all his vvordes. &c. **There**

**hath bene no age without some**

**suche, and no small some. As at**

**this day, there are to many by a**

**foeble sort, that blasphemously**

**mock against the spirit of God in**

**mangs ministry: despising y mi-**

**nisterie bicause the ministers are**

**men. As is seene by these their**

**derisions, he is of the spirit, he is**

**currant and of the right stampe,**

**he is of the newe cut, and steele**

Blasphemous  
mockers in  
these tymes.

These grieved  
Dauid more  
than all his  
troubles: and  
grieved  
Christ more  
thā his crosse.

P. iij.

to

## A Sermon preached

These are the  
most horri-  
blest tyrants  
of all, & shall  
not escape  
their punish-  
ments.

Swete meate  
require sowes  
lawce.

Esay. i.  
Ieremie. i.  
2. Peter. i.

The holpe  
ghost is auc-  
thor of & holy  
scriptures.

Math. 22.  
Mark. 12.

to the backe : you maye smell the  
smoke of the Gospell hanging  
on his clothes: and he is inspired  
with the holy ghost, the deuill is  
wythin him : which is, most hor-  
rible to heare.

To these mockers and such  
wicked ones : Sophonie here  
threathneth rooting out, ruine and  
destruction. And bleseth (the more  
to terrifie them) these wordes :  
thus sayth the Lorde. The Pro-  
phets Esay and Ieremie vsed the  
same wordes, or lyke wordes.

Saint Peter sayth also : Non  
enim voluntate hominis allata est  
olim prophesia. &c. **That is:** Pro-  
phesie in time past came not of the  
vill of manne : but holye men of  
GOD spake, as they vvere moo-  
ued by the holy ghost.

Our sauour Christ affirmeth  
the



in Paules Church. 108

**the same of Dauid.** Nam ipse Dauid dixit afflatus spiritu factō. &c. Psal. 110.

For Dauid himselfe inspired vwith the holy ghost sayde: The Lorde sayde vnto my Lorde.&c.

**Saint Paule sayth,** that the Scripture is giuen by inspiration of God. 2.Tim.3.

**Saint Peter affirmeth** that he and the other Apostles taught nothinge, but that vvhiche they had learned of the Lorde Christ, and out of the Scriptures of the Prophetes.&c. 2.Peter.1.

**And Paule in an other place sayeth:** Habemus autem thesaurum istum in vasis fictilibus. &c. VVe haue this treasure in earthen vessels: that the excellencie of the glorie might bee Gods, and not oures. And novve vve are messengers, in the rovvme of Christ: euen 2.Cor.4.  
2.Cor.5.

**P. iij.** as

## A Sermon preached

as if God did beseech you by vs.

The excellen-  
cie of prea-  
ching y<sup>e</sup> word  
of God, is set  
forth by these  
places.

By all which places, it doeth  
planly appeare that the ministe-  
rie of the worde of God : is the  
message sent from God , and the  
minister is Gods Messenger, in  
the rowme of Christ.

Wisdom. 5.

Therefore whosoever dispiseth  
or derideth this ministerie, doeth  
not dispise poore earthly men: but  
the almightie GOD, who sent  
them, and then wo woorth suche  
dispisers. For God will not bee  
mocked, but will punishe, whip,  
rote out, and destroy the wicked:  
for thus sayth the Lorde here, by  
this Prophete Sophonie.

Men maye  
mocke them-  
selues, but  
God cannot  
bee mocked  
bicause all  
thyngs are na-  
ked and bare  
before his cies  
as in a Sea  
of Glasse.

And here to make an end for this  
time, hauing troubled you almost  
iij. houres, I say with S. Paule,  
for that wee haue this excellent  
message to bring to you, namely,  
and

in Paules Church. 109

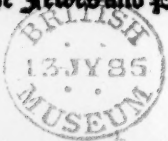
that you haue peace with God,  
and saluation by Christ, (if ye re=<sup>Mark. 16.</sup>  
pent and beleue) and that ever=<sup>Actes. 3.</sup>  
lasting tormentes doe abyde the  
impenitent: we in Christes stede,<sup>Math. 16.</sup>  
euen as though GOD did be=<sup>Romanes. 2.</sup>  
seeche you by vs; doe beseeche  
you, to ceasse from, and detest all  
iniquitie: and so to be at one with  
GOD, by the meanes of Iesus  
Christ our Lorde. To whom in  
vnitie of the holpe ghost, three  
persons and one almightye  
God: be all honoz, prayse,  
and glorie, worlde  
without ende.  
Amen.



**A Table contayning  
the chiefe and principall  
matters in thys Booke.**

And note wheras thou findest this letter (a) it signifieth the first side,  
and (b) the second.

- A**fflictions profitable to Gods children. Fol. 1. b  
**I**osias did helpe to refoyme religion among his neyghbours, destroyed Idoles, executed Idolaters, and exactly followed the booke of Gods lawe. 2. a  
**G**oodnesse commeth not of nature, but of grace. 2. b  
**G**odly Princes helpe their neyghbours to refoyme abuses in religion. 2. b  
**T**iranie & negligence, darkners of y<sup>e</sup> truth. 2. b  
**A** note for Preachers. 6. b  
**T**he properties of Idolaters in all ages, how they slander the truth, and how they may be answered. 12. b  
**J**uda and Ierusalem specially threated, that men shoulde not trust to place or parentage. 14. a  
**P**apistes affirme, that place mynistreth holynesse, but specially Rome. 17. b  
**W**ayne men and women of our tyme, no lesse boasters and braggers, of place and parentage, than the Jewes and Papistes. 19. a  
What



## The Table.

What is ment by stretching out Gods hande,  
& why he will stretch it out. 20.a

What Baall was, & who brought him first to  
be worshipped, among the lords people. 23.a  
Iewes, and English Idolaters, agree in re-  
tayning & remnaunts of Idolatry, notwith-  
standing the reformation of religion offered  
by godly princes. 24.b

What the Chemarims were, and from what  
Hebrue verbe they were derpyed. 25.b

One God, one order of Priests, the worship-  
ping of many Gods, brought in many priests  
which the true God neuer ordayned. 26.b

The Papists haue infinite orders of priests,  
which Christ neuer ordayned: to supply the  
abundant superstitions by thē inuented. 27.b

The popishe Chemarims of our tyme, more  
worthe to die, than y Iewes Chemarims,  
bicause they are not onely Idolaters: but  
also rebels. 29.a

Starre worshippers in Iuda. 31.b

Astrologians of our tyme, and of their vnlaw-  
full dealing, and vnprofitable practises. 33.a

What they were that did sweare by the Lord,  
and by their Malchom also, and how thereby  
they mingled religion. 35.b

They that both heare masse and receyue the  
communion, mingle religion, and so sweare  
by the Lorde: and by their Malchom. 36.b

Distrust in God, the roote of Idolatry. 38.a

What Malchom was. 38.b

To sweare rightly is to honoz God. 39.b

Papists can not denie themselves to be Ido-  
laters in coupling God and his Christ: with  
so

## The Table.

So many Malchomes.	40.b
Papists sometime seclude God, and sometyme couple him with other.	42.a
Blasphemie exceedeth Idolatry.	43.a
Malchom by interpretation their king.	44.b
Starters backe threated.	46.a
Those that neyther seeke after the Lorde nor regard him, are Atheistes and wicked worl- lings.	48.a
Among infinite vices common at this tyme, none doeth moze argue the multitude to bee Atheistes than Usury.	48.b
The definition of vsury, and what an Usurer is.	51.b
Usury is in moze things than in money.	52.b
He that selleth swares dearer for dayes, then ready money, is an Usurer.	54.b
He that deliuereth money by exchange dearer for bzance, or double bzance, than at sight, is an Usurer, and the ouerplus taken in respect of tyme, is forbidden vsury.	55.a
By the true nature of buying, selling, and exchanging, men in lending doe not lend that which they deliuer, but that which they shall receyue, and may lawfully aske at their day of payment.	55.b
Their iudgementes not to be allowed, which thinke that vsury maye bee taken of ryche men.	57.a
In respect of the common welth, it is woofle to lende for vsury to the riche, than to the poore.	58.b
Usurers will lend nothing vnto the poore, because they will not oppresse them.	60.a
He	

## The Table.

- He that lendeth vnto the rich for vsury, aug-  
 menteth the misery of the poore. 62.a  
 The riche borrower at vsury, is woorse than  
 the lender at vsury. 62.a  
 The riche taker at vsury, robbeth the poore of  
 his breade. 63.a  
 The greatest cutting is, in sale of wares. 63.b  
 Vsury hath chaunge of apparell. 64.b  
 Vsurers obiections bayne, and their colours  
 deccyptfull. 65.b  
 The vsurer maketh his gaine, when he get-  
 teth his neyghbours wyl tyed to an extre-  
 mity, either of neede or of couetousnesse. 66.a  
 Theeues, houserobbers, bawdes, switches, and  
 sorcerers, may excuse their trades as well  
 as vsurers. 67.a  
 Barnards differēce betwene theft & vsury. 68.a  
 Skeltons difference betwene fur & latro. 68.a  
 A comparisson of theeues to vsurers. 69.a  
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 cruell things. 69.b  
 Vsurers abhorred and punished by Heathen  
 men and Christians. 70.b  
 Unitie of the Church torne a sunder by vsu-  
 ry. 72.a  
 All sellers will sell tyme, except the needy. 73.a  
 Vsurers will not be perswaded that their trade  
 is yll, bicause it is so generall. 73.b  
 Honest trade commended, and the gayne law-  
 full, though centum pro cento. 74.b  
 An example by the sale of a horse, that vsury  
 is in sale of things for tyme. 75.a  
 The greatest Vsurers, cauell in narrowest  
 points. 75.b  
Exchaunge



## The Table.

Exchange of things by nature lawfull, honest,  
and necessary. 77.a

An example by wheate exchanged for Rie :  
¶ vsury is bled in exchange at this time. 78.a

A proofoe that vsury is committed in the ex-  
change of moneys. 81.b

The exchange vsurers obiection of vncertain  
gayne answered. 83.b

The exchange vsurer, as prouident to fore-  
see hys gayne, as the playne vsurer. 84.b

The playne vsurer maye alledge vncertaine  
gayne : as well as the exchaunger. 85.a

The exchaunging vsurer taketh greater vsury,  
(and that certaine) than ¶ mony vsurer, and  
therfore the worse man. 86.a

The worst exchaunger posseth his money to  
and fro, and maketh it a trade of gayne, a-  
gainst the nature thereof. 86.b

An admonition to vsurers, that they leaue  
their trades. 87.a

Vsury in trades and exchange is not good,  
bicause it is so generall : no more than Ido-  
latry was the true seruice of God, when it  
was much more generall. 88.a

All that wyll contynue vsurers are wicked,  
what authoritie soeuer they haue. 89.a

Men may not breake Gods law to liue. 89.a

Unlawfull port and countenance, require vn-  
lawfull meanes to gayne by, for the mainte-  
nance thereof. 90.a

The niggard. 90.b

The poore man to be blamed that borroweth at  
vsury. 91.a

Three sortes of takers at vsurye, and three  
sortes

## The Table.

sortes of deliuerers at vsurpe, consider of them all, and consider which is worst.	93.b
The Deuill at dinner with his guesse.	94.a
Lack of Saints where the Deuill beareth the the Crosse.	94.a
If men would be honest, a redresse werc soone had of vsury.	94.b
A redresse of abuses in occupying.	95.a
Purchasers may not borrow at vsury to compass their matters.	96.a
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The riche manne of the wicked company of vsurers.	98.a
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Borrowers ought to shewe their creditours, what aduenture they beare by lending to them.	101.a
Adam, Eua, and the Serpent dispute.	102.a
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Colouring of straungers goodes.	103.a
No obstinate sinner shall escape unpunished, except he repent.	104.a
A worthy saying of saint Augustine.	105.a
God in all ages hath instructed men by mans ministry.	106.a
The mockers of our time woorse Tyrants, and moze blasphemous then those that persecute to death.	107.a
The holy ghost author of y scriptures.	107.b
The dispisers, dispise God: & not men.	108.b

FINIS.

2/  
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*Cum priuilegio ad impri-  
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Anno Domini.



